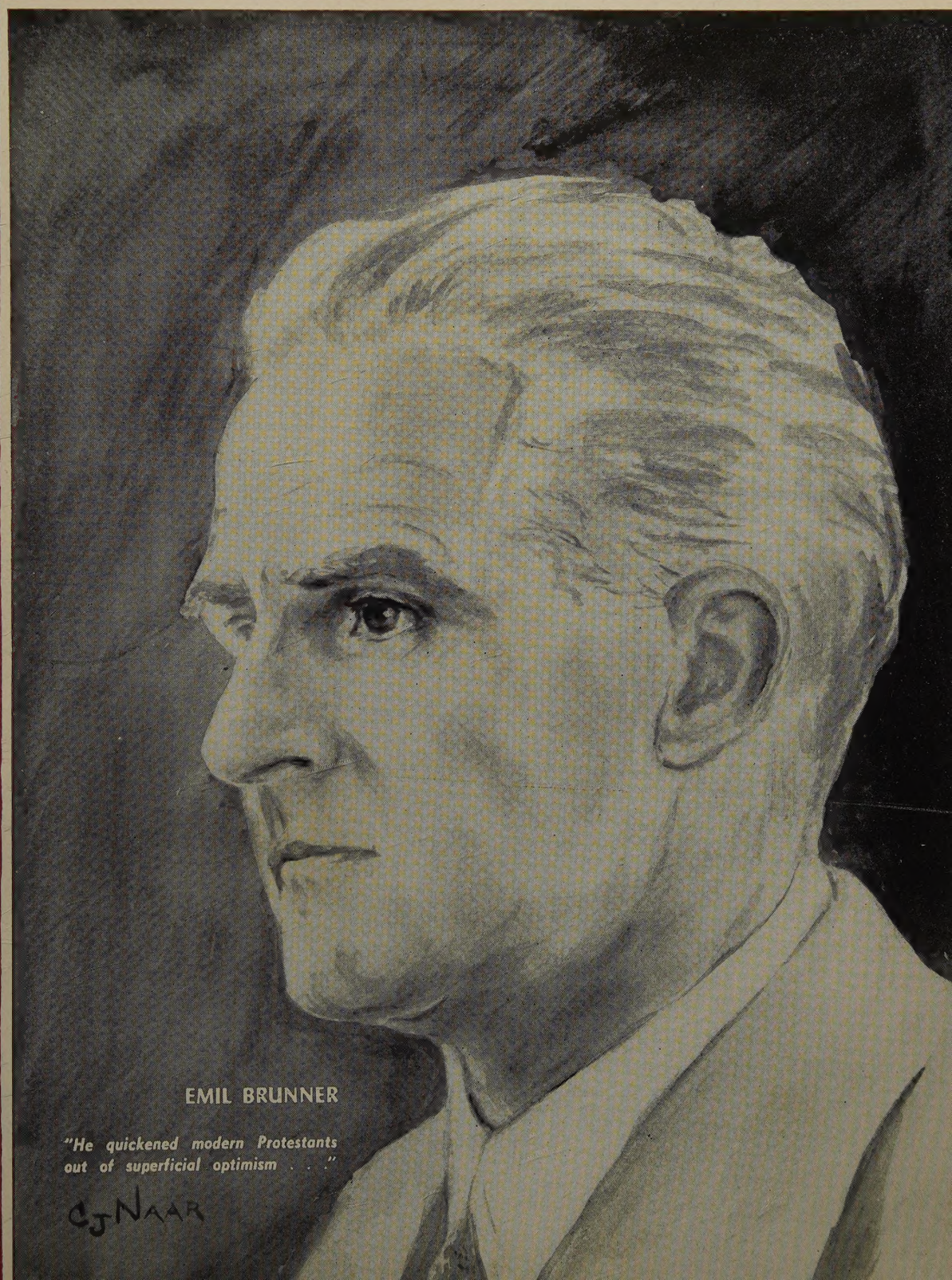
The Pastor

JUNE • NINETEEN AND FORTY SIX



EMIL BRUNNER

"He quickened modern Protestants out of superficial optimism . . ."

CJNAAR

The Pastor

DEDICATED TO THE MINISTER'S WORKSHOP

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THE COVER is a sketch, from a photograph of Emil Brunner, by Constance Joan Naar, portrait artist of New York City. The background is designed to suggest the social darkness and the storm of Europe as pictured in Dr. Brunner's book *Justice and the Social Order*, featured in this issue of THE PASTOR.

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EDITORIAL

Year of Stewardship

O God, whose Kingdom is an everlasting Kingdom, and whose dominion endureth from generation to generation; dethrone our pride, and shatter our complacency. Open our eyes to see the vanity of this world's riches and renown; make us to understand that there is no wealth but life, that living men are thy glory, and our life the vision of thee. Keep us from being terrorized by wealth and influence, beguiled by pleas of custom and expediency, or distracted by the glamor of prosperity. Keep us in thy way of righteousness and truth; through Jesus Christ our Lord. Amen.

—Prayer for Kingdomtide, *The Book of Worship for Church and Home.*

THE Year of Stewardship, which has its parallels in many other Protestant denominations, has been planned as an effort to raise the general level of churchmanship in the Methodist Church during 1947. The year will be intended to create "an overwhelming sense of responsibility for the Christian well-being of the world."

The Year of Stewardship will be concerned, therefore, with such issues as the value and dignity of the individual in our highly industrialized social order; the responsibility for good government in a democracy; the use of atomic energy for the common welfare; the responsibility of management and labor for the economic welfare of the people, regardless of race, color, or creed; the responsibility for conservation of soil and natural resources, and the responsibility for the peace and security of the world through the United Nations.

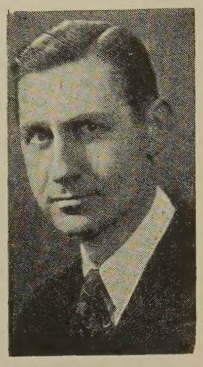
Now the Year of Stewardship is not intended to deal vaguely with the problems of the world in general. Very definite objectives have been set before the Church by a consecrated leadership. Efforts will be made to appeal directly to individuals for support of these objectives. The Church Militant desires to "create an overwhelming sense of responsibility for the Christian well-being of the world." It will, therefore, be concerned with the search for maturity on the part of individuals; for only mature men and women are capable of intelligent social action in the wider human community. In other words, the isolationists need to grow up; the race baiters need to grow up; the Americans who are indifferent to famine abroad and injustices at home need to grow up.

Pardon the figure of speech, but if churchmen in the Year of Stewardship are to be nurtured out of the "rag-doll" stage of spiritual development, our leaders must give more rigorous attention to fundamentals. There must be an *advance* to basic convictions; for churchmen can never return to fundamentals they have never held. We must declare what we believe and why; for, whatever else the rank and file members may desire, they want beliefs for which they can live and die. They want purposes worthy of their striving. Thoughtful church leaders now understand that a vague humanism is not the answer—and there is increasing dissatisfaction with current success philosophies which are being presented to young and old.

Then let the ideological battle be joined as we prepare for the Year of Stewardship. Let us make it very clear that we reject the type of so-called fundamentalism which insists that the Methodist Church return to the Articles of Religion even as this so-called fundamentalism sows the seed for the Ku Klux Klan! Here is a clergyman, for example, who claims to defend orthodoxy even as he lauds a politician who shouts in the halls of Congress, "In the name of Christian civilization, down with the Jews!" It is a sorry travesty on the Christian faith, Brethren, that often persons who have done the least honest thinking are the most vocal in the demand for "return to fundamentals."

In the Year of Stewardship, we need to return to the Articles of Religion in repentance and faith, knowing that when we do so we shall be choosing a faith which declares, "The world is my parish." This is another way of saying that we as individual churchmen will be impelled to gain "an overwhelming sense of responsibility for the Christian well-being of the world." This faith is very hard on unbelievers who vainly assume that they can call for a return to fundamentals while rejecting the social dynamic that led to the Wesleyan Revolt.

Brunner on the Meaning



The recent book of Emil Brunner, one of the great Christian awakeners of our time, receives here a critical evaluation by Stanley Romaine Hopper, who was formerly a pupil of Professor Brunner and is now head of the department of Christian Ethics at Drew University. In this article he reviews Dr. Brunner's significant work: *Justice and the Social Order. This is one of several articles, being published in THE PASTOR, on the relevance of the theological resurgence to preaching.**

EMIL BRUNNER stands easily with the two or three leading Christian thinkers of our time. The cumulative impact of his work since the twenties is one of the great theological events of our century. The penetration and thoroughness of his earlier critical assessments of modern thought, wherewith he laid bare the central compromises of Christian faith with post-Kantian philosophy; the unhesitating and adventurous courage of his restatement of the Christian faith itself, wherewith he quickened modern Protestants out of superficial optimisms and into a sense of the finality of the Christian message; these achievements, together with the singular consistency and vitality of his thought, entitle him to a place amongst the great awakeners in this or in any time. His work bears upon it the stamp of prophecy.

This should be borne in mind, if one is rightly to estimate the virtues of Professor Brunner's latest book, *Justice and the Social Order*. He has grasped, perhaps better than any other modern theologian, the central notion of the Living God; and he has applied it with fidelity and frankness to our views of Christ, of man, and of the orders in which man moves. The present volume is at once an extension of and a deduction from his great works in Christian ethics and Christian anthropology. It has neither the amplitude of *The Divine Imperative* nor the cultural richness of *Man in Revolt;* but it has a lucidity and singleness of aim, to say nothing of its immediate relevance, which these former works did not have. In *The Divine Imperative*, Professor Brunner affirmed that "since the time of the Reformation no single work on *ethics* has been produced which makes the Evangelical faith its center." This was, as he recognized, an "audacious" statement. But no less audacious was his prefatory remark in *Man in Revolt:* "God, not man, is the center; . . . Hence all genuine theology is dialectical and not orthodox."

The foreword to this book on justice is equally bold: it concedes that the Catholic Church, drawing on tradition, possesses an impressive theory of justice; but that Protestant thought, for three centuries, has had none, which "is doubtless one of the main reasons why the Protestant Church is so unsure of itself in questions of social order, economics, law, politics, and international law, and why its statements on these subjects are so haphazard and improvised that they fail to carry conviction." It is unnecessary to belabour this point. We are in a position today to acknowledge frankly both the impotence of the liberal "social Gospel," stemming from doctrinal and logical contradictions, and the impotence of "orthodoxy," righteously refusing to face the problem. We have produced Protestants with heroic social passion, and we have produced some few men with extraordinary theological competence; but it would be hard to exaggerate the need today for men whose competence in both areas moves them to speak to the confusions of our time. Professor Brunner has attempted, modestly, to do this: "the purpose of this book is not primarily theoretical, but practical, as all theological work should be. Its aim is not contemplation but action. But the basis of its belief is that all action must proceed from knowledge." With characteristic penetration, Professor Brunner moves directly to the real heart of the practical problem—the problem of justice. "A knowledge of the just on a clear and firm foundation is a first . . . step toward putting justice into action."

I

What emerges is a "conservative" book—if viewed superficially. Brunner defends the family, marriage, private property, the state, and the use of power for the maintenance of an order of peace. For this reason the book may be disesteemed by all those who expect to change the world by changing the government. But it will not be disesteemed by those who probe deeply. They will find it a radical book, since it proposes to speak from the Christian standpoint, refusing thereby the secular compromises between individualism and socialism, between capitalism and communism, between laborer and employer, between the state as individual and the state as belonging to the family of nations. Its message is clear-cut, positive, and realistic.

The presupposition of this Christian standpoint is the sovereignty of God. "Sovereignty is a concept which cannot with impunity be transferred from God." The immediate corollaries of this concept are the Christian notion of creation, whereby an *order* of creation is established from

* *Justice and the Social Order*, by Emil Brunner, translated by Mary Hettinger. Harper, 304 pp., $3.

# of Justice . . . By STANLEY ROMAINE HOPPER

God, and the Christian conception of man, in which the "cardinal fact is not freedom, but man's relation to God." This relation is, however, dialectical: man, created *by* love is also created *for* love; and what is aimed at is "the communion with God and fellowship of man with man based on that communion with God." Community, not unity, is therefore the goal; and community is a recognition of mutual dependence and mutual need, implying a destiny of fellowship. Contrary to pagan standpoints, no matter how deeply suffused with Christian feeling (Aristotle, the Stoics, Locke, Rousseau, Kant), a man is not sufficient unto himself.

But community implies freedom. God can only have communion with a free being. Love, like faith, "is an activity of freedom." "Where man does not possess the outward freedom to throw in his lot with error, he cannot in true freedom throw in his lot with truth." But man has, as a matter of fact, used his freedom defiantly; he is a "nature whose core and center are fallen away from God."

This is the crucial point of Brunner's view. Outside the communion of love with God, man builds up his secular world; God is no longer the center, and sovereignty is transferred. Hence, in the Christian view, two kinds of justice must be recognized: that justice which is "in itself just" by virtue of the order of creation, and a second relative justice, which is just in reference to the world which has fallen away from the order of creation. This second justice carries with it the necessary recognition of an order established by the state, an order of the just taking the form of coercive law. Within this framework we must strive to give "to each man his due" by way of the best possible adaptation to the given situation. "The creation of the 'best possible,' is guided by the will to give expression, as far as possible, to the truly good within the framework of existing limitations."

II

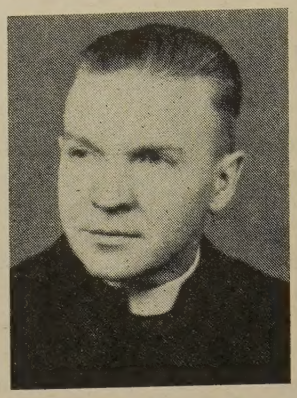
Put in this reduced form, Professor Brunner's view may appear to be little more than an elaborate sanctioning of the *status quo*. Such, however, is not the case. He distinguishes the Christian man from Aristotle's "political animal," and shows how Aristotle could not, with his presuppositions, resolve the problem of justice. Similarly, the Stoic appeal to "natural law" is both praised and criticized; it is praised for its discernment of the natural law, but criticized for its attempt to construe this in terms of rational autonomy and self-sufficiency. The same is true of the social contract and the compounded influences of Locke, Rousseau, Kant and Fichte. These are all sources of modern individualism, of which "rationality," equality, independence ("freedom"), autonomy, and the self-sufficiency of the individual are characteristic. The point is that modern individualism has its roots in this western tendency to regard the rational as the divine in man, and as the ultimate foundation of all human dignity; and for this reason the order of creation is perverted and the vicious alternatives of individualism and collectivism, capitalism and communism, anarchism and totalitarianism beset us today.

The Christian principle of social order is held to be a federalism, which is built up from below. Its type is the family, where a certain hierarchy of responsibilities derived from the order of creation is recognized, and in which each fulfills his own calling. Christianity recognizes man's original equality before God; but it recognizes equally qualitative differences in terms of which a community of completion is to be built up. It may be built up towards an ultimate family of nations, though Brunner is by no means optimistic here, and he recognizes that rebirth is necessary to a genuine transfiguration of the international order. Meanwhile the orders of justice must be clarified with reference to the order of creation; and justice itself must be maintained to support the achievements of love. "Justice is always the precondition of love; justice must never be neglected by love. Love can only do more, it can never do less, than justice requires."

The book challenges comparison with Nicholas Berdyaev's *Slavery and Freedom*, and with the general position of Reinhold Niebuhr. The former seems to stress the dialectical content of personal relationships far more than does Brunner; while Niebuhr seems to probe more certainly into the inevitable increments of *superbia*, or pride, which overtake institutions and persons in the exercise of power. Brunner, however, takes account of both of these factors, but holds them without the contemplative mysticism of Berdyaev and without the reticence of spirit which partially enervates Niebuhr's view.

Brunner's view has the classic realism of Joubert: "Justice without power, and power without justice: disastrous extremes!" It has also the Christian realism of Pascal: "Justice without power is impotent; power without justice is tyrannical. . . . We must then combine justice and power, and make what is just strong, or what is strong just." Or in his own forceful and pointed phrases: "It is one thing to awaken the conscience of individuals as a preacher of God's word, and he who does so cannot be absolute enough in his challenge. It is quite a different thing to set up postulates for the form which a system of justice is to take, and he who does so cannot be realistic enough. But the only true realist is he who, in his grasp of given reality, never forgets the principles of true justice laid down in the order of creation."

The Resurgence of



Contemporary threats that would make Christianity "just another religion" must be destroyed in this generation by a resurgence of Christian liberalism, declares Paul E. Ertel, pastor, Delhi Methodist Church, Cincinnati, Ohio, in this discussion of a live issue now being debated by many pastors. He offers twelve statements which he believes represent the true interpretation of the Christian liberalism of today.

THE time has come for theological liberalism to become resurgent throughout Christendom, and for Christians of that persuasion to see that it does.

No sooner is such a statement made, however, than some will ask, "Is it not more essential that people should be evangelized than that they should be indoctrinated with either the liberal or non-liberal interpretation of the Christian tradition?"

To this question the Christian liberal replies that liberalism, as he knows it, is indispensable to the evangelization of life in its totality. In fact, when the liberal sees non-liberalism dominating the Christian scene he is deeply concerned; for he has reasons to believe that apart from liberalism, people are mis-evangelized and Christianity degenerates into *just another religion.*

The purpose of this presentation is to call attention to some outstanding examples of Christian liberalism, to trace its nature, to inquire into the prospects for its resurgence throughout Christendom within the immediate future, and to urge liberal Christians to see that it does become resurgent.

The Liberalism of Jesus

In all the history of religions and cultures there is no more striking picture than that of Jesus, a wandering peasant carpenter, going among his people proclaiming a new interpretation of their ancient religion and culture. The creative audacity required repeatedly to say, *Ye have heard that it hath been said . . . but I say unto you,* was matched only by the scorn of those who, evading the issue, charged, *Thou hast a devil.* Jesus' passion for rescuing the truth from the accumulation of errors, myths, and superstitions of the centuries was matched only by the prejudice and stupidity of those who screamed, "Blasphemer!" The liberalism of Jesus, evidenced in his shifting of the major religious emphasis from the sanctity of institutions to the sacredness of human personality and life, left his generation astounded. In fact, after more than nineteen centuries humanity is only beginning to sense the significance of this shift of emphasis. The Christian liberal finds his source of inspiration in the liberalism of Jesus.

Some Landmarks of Liberalism

Christian liberalism had its initial opportunity during the first century. During his brief life and ministry among men Jesus had released such a spiritual, intellectual, and social dynamic that the cross, the tomb, and the lack of a continuing physical presence only served to dramatize its reality and fasten its glory upon the minds and hearts of men. Notwithstanding the almost certain fortunes of persecution and martyrdom, men threw wide the doors of their personalities and lives to let this mighty power, this living Christ come in. They were transformed. They, and their associates, knew them to have become *new creatures in Christ Jesus.* It was wonderful! The thrill of it was such that no language known among men was adequate to the hailing of its glory. Such Christ-likeness crept into their daily lives that they became living witnesses to the saving power of their Lord and Master.

Then it was discovered that Gentiles as well as Jews had fallen under the spell of Jesus and had opened *their* personalities and lives to this mighty power. A terrible controversy arose among the Christians as to whether Christ was for the Jews alone or for all men, regardless of their racial or cultural backgrounds. The Apostles themselves were divided over this basic issue, and it threatened to strike at the very roots of the Christian movement. The liberals said, "There is no difference between Jews and Greeks." The non-liberals said, "Salvation is of the Jews." The final decision of St. Paul to go to the Gentiles was the first great manifestation of liberalism in the Church, and that controversy resulted in the launching of Christianity as an essentially liberal religious movement.

Christian liberalism had its second great opportunity some three centuries later. Arius had arisen to proclaim that Christ had been created, and was not of the same substance as the Father. He claimed that there was a time when Christ did not exist. In the eyes of the majority of the early Christians, this was a denial of the divine element in Jesus. In opposing Arius and his *heresy* it was a very easy thing to go over to the other extreme and declare that the supposed human element in Jesus was really insignificant, that the divine element was all that mattered. In A.D. 325, the Council of Nicaea set-

tled this controversy by declaring that the person of Christ contained both divine and human elements. Liberalism had prevented the Church throwing its weight behind either of two half-truths.

Another opportunity for Christian liberalism to make itself felt came in the Protestant Reformation, for without the rediscovery and reinterpretation of basic Christian faith and life there could have been no reformation. There could have been an apostasy but not a reformation. Protestantism was launched as a new interpretation and adaptation of the Christian tradition as over against the ecclesiastical totalitarianism of the Roman Church. Luther and his Protestant liberalism divided the Church, and Protestantism has become a mother of schisms, many of them essentially non-liberal in character; yet among the surviving values of Protestantism are its belief in the sacredness of the individual conscience, and its insistence upon the priesthood of the individual.

Christian liberalism found still another opportunity to become effective within the Wesleyan movement as it turned from the lifeless orthodoxies and forms of Anglicanism to the preaching and cultivating of vital spiritual life among men. To those drifting with the status quo in Anglicanism, Wesley and his Methodists were the veriest of heretics and zealots, but the leavening influence of Wesley's and Methodism's liberalism became a spur to the entire body of Protestantism, and has gone far in the inspiration of progressive movements of all kinds throughout human society.

Christian liberalism's most recent opportunity has come within the last century when the Church was faced with the necessity of orienting itself, with respect to tradition and scientific investigation. Charges and countercharges, epithets and names were hurled about with abandon, but liberalism once more had its effect. The time came that even the self-styled defenders of the faith chanted the creed, "There is no contradiction between *true* Christianity and *true* science."

In all of these situations liberalism was the one element which kept people from being *mis-evangelized* and Christianity from degenerating into *just another religion.* What Christian liberalism might have accomplished among us by this time, had it not been for one eventuality, we can only wonder.

Liberalism in a Time of "Blood, Sweat and Tears"

The twenties saw mankind make its first great effort to humanize world society. A League of Nations, a World Court, a pact outlawing war, the most serious attempt to Christianize the world that had ever been made were all being launched. All of these efforts were manifestations of the liberal movement, then in its stride.

However, the tensions and competitions within human society were in process of being reshuffled and reactivated, and in time they burst the bonds of human control. People watched their efforts to humanize world society disintegrate upon the rocks of ignorance, error, and the struggle for power. Their confidence in the ability of Almighty God to direct the course of history through the operation of human agencies was shaken to its very roots. The shadow of events to come, settled over the world like an impenetrable fog of gloom. Sensing the approaching storm, people began looking for shelter; and there stood Karl Barth and his followers beckoning from the catacombs of Calvinistic fatalism. In honest desperation, and in many instances believing they were making a return to real religion, they flocked into these and similar shelters, seizing upon the idea that God alone could bring order out of chaos, and that God would have to do it without the operation of any human agencies.

It was all to the good that people should lose some of their feeling of self-sufficiency and have their consciousness of the greatness of God reborn; but while this process was working itself out a great many people surrendered their convictions of human responsibility, thinking as some actually said, that "When God wants his kingdom built, He will build it." Obviously, when they surrendered their convictions of human responsibility, they suffered a corresponding loss of conviction as to human significance and value. This reduced their sense of self-respect, their estimates of one another, and their interest in human values in general. As for their relationship to Almighty God, it deteriorated from reverence to cowering, from adoration to acquiescence, and from co-operation to premillenial dogmatizings.

Then the storm broke in all its fury and deluged the earth with "blood, sweat and tears." People who had never been liberals and people who had fled responsibilities which their one-time liberalism had laid upon them, harmonized in imprecatory chants concerning "the bankruptcy of liberalism." Former liberals have in these latter years treated their liberalism as a skeleton in the family closet. Opponents of liberalism, in their propagation of bibliolotrous literalisms and theological monstrosities, have occasionally opened the closet door just wide enough to throw a scare into the rising generation. Non-liberalism has come to dominate the Christian scene to such an extent that people are being *mis-evangelized* in large numbers, and Christianity is again threatened with the fate of becoming *just another religion.*

Eventually, if liberalism is to become resurgent, it must be frankly and sincerely interpreted to the new

generation. Anyone, however, who sits down to formulate a simple statement comprehensive enough to satisfy the demands of definition soon discovers that this is quite impossible. In this presentation, therefore, a series of twelve statements are offered which the writer believes to be a true interpretation of Christian liberalism.

Defining the Term

First of all, *liberalism is a conviction of the greatness of God.* Think of any of the outstanding Christian liberals of this century, Fosdick, Sockman, Tittle, Rall, or any others; go through their writings, listen to their sermons, talk to those who know them best, and in every instance you will discover a profound conviction of the greatness of God, and a reverence before God that could only exist in one of such conviction. Or look at the Wesleys; John's mighty sermons, which however dull in print, actually brought thousands to their knees before God; and Charles' soul-lifting hymns, the whole movement's conviction of the greatness of God as embodied in such lines as "O for a thousand tongues to sing My great Redeemer's praise, The glories of my God and King, The triumphs of His grace." Or, if you doubt Luther's conviction of the greatness of God, open your hymn book and sing his hymnic creed, "A Mighty Fortress Is Our God." Or, if you question the conviction of the greatness of God in the minds of those who finally settled the Arian controversy, read the Nicene Creed.

"But," some may ask, "do not the non-liberals have a conviction of the greatness of God?" On the surface, yes. The non-liberal's conviction of the greatness of God must be seriously discounted, however, when it is recognized that true greatness is incompatible with the negative characteristics which non-liberals either consciously or unconsciously ascribe to God. Unless our conviction of the greatness of God contains the positive concept that it is the eternal purpose of God to establish truth, goodness, beauty, and joy in every area of life, our conviction is counterfeit. How the non-liberal can claim to have a conviction of the greatness of God while propagating ideas which basically deny the eternal purpose of God to establish truth, goodness, beauty, and joy in every area of life is more than a little confusing.

Second, *liberalism is a conviction of the greatness of man.* Even non-liberals profess to believe that God created man in His own image, but having professed this belief, they proceed either to say that the image of God was lost from man, or to show that they have failed to accept the implications of a manhood bearing the image of God. Liberals and non-liberals differ in their interpretations of the image of God with which man has been endowed. The non-liberal says that it means that man in his original estate possessed the moral qualities of his Creator, but as the result of *the Fall* is in need of regeneration. However, since the non-liberal's concept of the character of God has already been seen to be at fault, his interpretation of the image of God in man, and his interpretation of man's supreme need are necessarily in error. The liberal says that man in his original estate possessed the moral potentialities of his Creator, that man's original estate so far as that image is concerned is unaltered, and that he is in need of that inspiration which can only come from a conviction of unalterable personal worth, a profound sense of high mission, and a child-like confidence in the guidance of God into all truth.

Third, *liberalism is a conviction of the mutual indispensability of God and man.* The purposes of neither can be brought to pass without the cooperation of the other. The fellowship of men placing themselves and their resources at the disposal of God becomes the body of God in the world. The Church has always been known as "the body of Christ." And how could men achieve their noblest purposes apart from God when those very purposes are but human manifestations of the divine impulse? God and men working together are able to accomplish what neither could accomplish otherwise.

Fourth, *liberalism is a conviction that the kingdom of God is identical with the enthronement of truth among men.* For this reason, clergy of the liberal persuasion will never attempt to make converts to Christ merely by pleading with people to give their hearts to Christ. The liberal accepts the idea that all emotions are founded on ideas, whether those ideas are in the conscious or subconscious minds, and he insists that both conscious and subconscious minds be stocked with ideas which are in accord with the total body of known truth, and that the appeal to potential converts to Christ be made upon the basis of those ideas which will produce the noblest emotions, the most intelligent commitments, and the most fruitful careers. And for this same reason the liberal will never consider any ecclesiastical, cultural, political, or economic pattern for society as deserving the unqualified support of Christian men so long as it contains or condones elements not in accord with the total body of known truth.

Fifth, *liberalism is a conviction that the revelation of truth by Almighty God, and the discovery and assimilation of truth by men are endless processes extending into infinity.* If the non-liberal clings to "the faith once delivered," the liberal clings no less to the faith in continuous process of delivery. The non-liberal says "revelation is closed." The liberal says "revelation is closed only when the mind is closed." The non-liberal looks upon reinterpretations and restatements of the ancient faith as mutilations of the entombed. The liberal looks upon them as the clothing of living truth in the thought-forms and phraseologies of new generations. The non-liberal hopes to preserve tradition. The liberal hopes to discover and propagate truth. The non-liberal charges the liberal with destroying the faith. The liberal replies that the faith must be fulfilled in the midst of this generation.

Sixth, *liberalism is a reverence for all truth.* It does not rush in where angels fear to tread, but discovering itself upon the holy ground of newly-discovered truth, it takes off its shoes and bows its head. It believes that where truth is, God is. How then, can it be other than reverent? Obviously, a man may call himself a liberal when he is not, and one who has never taken off his shoes in the presence of newly-discovered truth is certainly not a liberal. The discovery of a

new truth is a validation of liberalism, and one's reverence for it is his inner witness that he is a liberal.

Seventh, *liberalism is a fearless search for truth.* Because the liberal does not rush in where angels fear to tread, and because he is the most reverent of men, he feels himself inspired of God to penetrate the mysteries of heaven and earth that he may know a loftier fellowship with God and thus more truly fulfill his personal mission among men. He comes boldly to the throne of truth and grace. To him, theological, philosophical, and scientific questings are truly "altar stairs that slope through darkness up to God." Liberalism offers the only encouragement we have for the investigation of possible new truth. Those individuals, those churches, and those other groups which deny the value of liberalism, also have a tendency to deny the right of free investigation.

Eighth, *liberalism is a scientific method for the evaluation of ideas.* Non-liberalism needs no such method because it moves entirely in the realm of dogma, but liberalism, seeking new truth, new interpretations, and new applications, must have a method for the evaluation of ideas. The liberal will not admit an idea into the holy place of his mind until it has demonstrated that it *hath clean hands, and a pure heart,* that it *hath not lifted up its soul unto vanity, nor sworn deceitfully.*

Ninth, *liberalism is a responsible acceptance of newly-demonstrated truth.* This proves that the chief interest of the liberal in truth is not academic, but practical. Once the liberal has discovered and demonstrated an idea, he does not allow it to confine itself to the mere ornamentation of an abstract philosophy, but firmly grasps it as an instrument for the accomplishment of his personal mission among men. Any other attitude toward truth is irresponsible, and any idea, however sanctified by tradition, that resists our grasp as an instrument for the accomplishment of our personal mission among men, is an error.

Tenth, *liberalism is a humble and sincere effort to reinterpret the Christian tradition in the light of new revelations and discoveries of truth.* History reveals that the truth of Christ has been overgrown and obscured again and again by non-Christian concepts and customs, and by all sorts of errors and superstitions, and by the prerogatives, the mechanisms, and the accumulated trappings of ecclesiasticism. The Christian tradition must be under a constant process of reinterpretation or the heart and soul will be lost out of it, and only the shell will remain.

Eleventh, *liberalism is a spirit of comradeship binding together in a unity all students and interpreters of truth, however lacking in uniformity may be their interpretations.* This spirit of comradeship cautions the liberal at all times against falling victim to vanity, reminding him that he may not be as liberal as he supposes, and that those whom he labels *non-liberal* may be more liberal than he supposes. This spirit of comradeship prompts the liberal even to reach out his hand across the widest gulfs to say to those of all other persuasions, "If thy heart is as my heart, give me thy hand." Liberalism is the very soul of ecumenicity.

Twelfth, *liberalism is a consuming passion to integrate all of these eleven elements so that they will glorify God through the liberation of the human spirit and the building of a new society within the pattern of Christ-likeness.* The liberal believes that the loftiest concern of men is to exalt the glory of Almighty God, but he also believes that this can only be done through the liberation of the human spirit both in this life and in the life to come, and through the building of a humane society. And he also believes that the human spirit can be liberated for time and for eternity, and a humane society can be built only within the pattern drawn by Jesus Christ. Therefore, he marshals all the resources of his liberalism.

These then, are the convictions, the attitudes, the procedures and the passions which constitute this glorious but terribly maligned way of thinking, feeling and living called liberalism; and their benefits are obvious.

Maligned, hidden in shame, and opposed by conditions in world society that still beckon to the perplexed and distressed to take shelter in the catacombs of Calvinistic fatalism, what is the outlook for liberalism? Can it become resurgent in our generation?

The Outlook

It can! And it must! Such a way of thinking, feeling, and living must not be lost out of the Christian religion, nor out of human society. Should it not become resurgent in our generation, it must do so in a later one. God through men will perfect that which He set out to do, and the questing mind of man will never be at rest until it rests in the truth of God, and that truth embodied in human life and affairs.

Should the atomic threat that now hovers over all the earth, continue to do so, people will continue to seek and to take shelter in the catacombs of Calvinistic fatalism until God reveals to them some new truth, and inspired thereby they go out to conquer this Goliath. Should this atomic threat, however, through its mastery by mankind become an atomic hope, people will emerge from the catacombs and welcome the way of thinking, feeling and living which we have herein called liberalism.

This then, is the time for all true liberals to arise and to assert their liberalism. You who have maintained your liberalism openly throughout these years of "blood, sweat and tears," lead on! A host will follow. And you who have maintained a kind of secret liberalism, shake off your fears and come out into the open!

And you who have treated your liberalism as a skeleton in the family closet, throw wide the door! There is movement in those bones! And you who have always trusted more in tradition than in truth, and have chanted "the bankruptcy of liberalism," wake up, for "the real religion" to which you urged us to return during these years of pain has produced only a mild sedation! The diseases of society remain! And you who have reached the age of reason within the recent past, open your young minds to the ever-flowing stream of God's eternal truth and join those who are convinced that apart from truth there is no God, and that the prophet of truth is liberalism!

The Parable of the Divided

By RAY F. MAGNUSON

This parable of the elders who forsook their caravan for their own progress, is interpreted as an exhortation for Methodism to revive the forgotten rural church through the principles of the Methodist Rural Fellowship. The Fellowship proposes to encourage rural pastors, to awaken the Church to the opportunity of sustaining the Faith in rural America, and to allow the rural church a larger voice in policy-forming bodies, says the pastor of the Methodist Churches, Waverly, Neb. He is president of the Fellowship.

THERE was once a great caravan of people moving across a new land. Leading the procession were men of famous names, of great eloquence and much learning. Eager were they to move on, often vying with one another in speed of travel. Forsooth, there were prizes offered at the close of each day's journey for those who had travelled the fastest and the farthest. It being true that much of the caravan's treasury was carried by men of lesser grace, but of much substance, who were habitually found in the vanguard of the procession with the leaders, it was therefore considered expedient to give unto those who had won in each day's contest the silver and gold which was their due.

Now, it came to pass as the days went by, that as the vanguard of the procession moved faster and faster, the rear of the caravan moved slower and slower. Here parents walked with little children by their sides. Here were those who from infancy had held communion with the birds and trees; who loved the soil and its fruits; who walked humbly with their Creator. From habit, as they moved into the new land, they were wont to pause and to drink in the beauty of each scene through which they passed. Slower of movement, more deliberate of manner, they tarried frequently on the way, much to the impatience of the elders and the wise, whose distance ahead put them beyond the sight of those behind. Thus it was that not many days thereafter, the caravan was nearly split in twain.

At eventide, when all sat down by the campfire to sing the songs taught them from infancy, and to hear the words of wisdom from the elders and the wise, behold, it was discovered that many of the wise were no longer in the company of the larger multitude. It was then that one of the younger of the company rose up and said, "The camp of the elders and the wise is far ahead of us. We can barely see the gleam of their campfire. Verily, we have been forsaken and left to our own devices. Let us seek other prophets to guide us." Then arose another who said, "Come, let us raise up wise men among our own company who will guide us by day, and speak words of wisdom in the evening, that we may bring up our children in the way of our sacred traditions."

But one of the older men, known for his wisdom and humility arose and said, "Let us not act hastily in this matter. It is well that we consider the raising up of young men among us, to be our leaders and to instruct our children. This we have done, lo, these many years, and are they not now among the fifteen men of wisdom who are no longer with us? Let us rather choose from among us fifteen men of good reputation and humble bearing who have chosen to walk with us these many days. Let these go forward to counsel with the elders and the wise, the famous leaders of our caravan, that they might repent and return unto us, to walk with us by day, to sit with us at evening time, and to give counsel to our youth and children." Thus, it seemed good to the large company gathered around the evening fire; accordingly fifteen men were chosen.

As the sun arose in the east, a member of the counsel of the elders and the wise, having arisen for the day, looked up, and beheld a company of fifteen men approaching unto them. And he cried out, "An enemy has come upon us!" But another of the elders, with more discernment, replied, "Thou art in error. These are they whom we have left behind." Another said, "I perceive they come as those who bear important tidings. Let us hear what these men say." Accordingly, the fifteen chosen men were welcomed to sit with the elders and the wise, and to relate to them the purpose of their journey. Forthwith, in terse words of pleading, one of the fifteen chosen by the larger company of faithful caravaners, spoke of the needs and the desires of those left behind. "Return with us that we might have your wisdom and counsel by day and by night. Thus will our children keep the ways of our fathers, and will thus be the leaders of tomorrow."

No sooner had he finished speaking than one of the elders arose, and with tears in his eyes, said unto the fifteen, "My heart is sad, and I am full of remorse. For among you are my kinsmen, yea, even my brothers and my sisters. As for me, I am heartily sorry that my foolish ambitions and vaunted sense of pride have led me to be separated from you. I will therefore arise and return with you to my kinsmen, to live with you, and to keep step with little children whose welfare is our future hope." Having thus spoken, he arose and began to walk in the direction of the larger multitude; and behold, nine others also arose and followed him. But five of the elders and the wise refused to return. Said they to one another, "What nonsense is this? Who are these to stop the onward march of progress? Let us continue on our way that we might receive our just rewards each evening." And

they arose and continued on their way alone.

But the ten who returned, found great joy and fellowship in the company of those they had left behind. Never again did they separate themselves from the slower moving multitude, but remained with them, leading them gently day after day, sharing with them in menial tasks of the journey, as well as the evenings around the brightly-burning fire, and hearts were eager for truth. Thus it was that the company reached its destination without the loss of a single soul, and great was the joy of those who journeyed thereto.

* * *

A little unpainted church, under the supervision of the Methodist Church, sheltered a small Sunday school that met regularly with an average attendance of around forty children and adults. They had not had the services of a Methodist minister for three years. For six months, they had been led by students from a nearby Seventh-Day Adventist college. Forsaken by the Church that gave them birth into the new Christian life, they had turned to other leaders for assistance. A survey in the community revealed that not a single family were by preference or background adherents of the Seventh-Day Adventist Church.

Situations such as this can be multiplied over the areas that once were solidly Methodist. Rural people have not forsaken the Methodist Church. *But the Methodist Church has forsaken rural communities and rural people in untold numbers.* In Methodism, the rural church has been the forgotten church.

A few leaders, conscious of this tragic situation, have tried for many years to set in motion a church-wide movement that would counteract this indifference to one of its greatest evangelistic opportunities. Finally, in 1940, at the time of the General Conference at Atlantic City, the

Methodist Rural Fellowship was born.

The Fellowship has three main purposes. First, to lend encouragement to rural pastors and laymen who are giving their lives in the service of the rural church. This is done through fellowship. The bond that holds us together is a common task and a united vision. The second purpose is to awaken the Methodist Church to its opportunities and responsibilities for the creation and sustenance of Christian faith and living in rural America. Rural America must be won and kept for Christ.

To bring this about, certain essential changes in attitude and strategy must be accepted. Longer pastorates must be made possible. The "grade" system among ministers must be replaced by one which does not penalize men who remain in rural work. More young men must be recruited for the rural ministry and encouraged to remain there. To this end, the Methodist Rural Fellowship is committed to such plans as will eradicate some of the injustices of the present system. But this is not sufficient. It is felt that nothing less than a church-wide strategy, undergirded with a powerful Christian rural philosophy, touching every phase of rural life, can suffice for the task ahead. What Bishop Gruntvig did for his beloved Denmark, so must we do for rural America. We must capture rural America for Christ. Methodism cannot do this alone. We must clasp hands with other great Protestant groups.

The third purpose is to be a *voice* for that large proportion of Methodists who are, all too frequently, unrepresented in the policy-forming bodies of our church. At the last General Conference, only a few of the delegates were rural pastors and laymen. In the boards and commissions of our church, rarely is a rural representative found. In order that "grass root" opinion may be heard, it is necessary that our Fellowship be kept vital and functioning, ready on short notice to offer such counsel as may be of value to national boards and commissions.

The national Methodist Rural Fellowship meets annually. Next November, immediately following the National Convocation on the Town and Country Church at Des Moines, the Methodist Rural Fellowship will hold a one-day session at which time its business, including election of officers, will be conducted. Here delegates will thresh out policies, accept committee reports, and make recommendations to the Church-at-large with respect to rural work.

Every four months a bulletin is published and sent to all members. In addition, all members receive the bulletins of the Christian Rural Fellowship which are published ten times a year. The basic unit of the Fellowship is the annual conference group. This group, made up of interested pastors and laymen in each conference, works for an adequate rural program in its own conference.

A word may be properly spoken concerning one of the basic policies of the Methodist Rural Fellowship. It does not approve of political maneuvering. It does not advise the strategy of voting as a "rural bloc" in General Conference. This does not imply that more rural Methodists should not be chosen for this high honor. But let such delegates be elected on their merits. It is less important that rural Methodists go to General Conference than that every delegate who goes shall, in a real sense, be a "rural church" delegate.

We have a great task ahead of us. Conscious of its limitations, the Methodist Rural Fellowship is nevertheless determined to do everything in its power to help bring about a new day for the rural churches and communities for which Methodism is responsible.

Finance Through Stewardship

Things of the Spirit cannot be put first, if time is wasted and spiritual attitudes destroyed through what the writer calls "money-raising schemes." He suggests a program of stewardship for a one-budget financial system. Pastor Gulinello serves the Methodist Church at Stoughton, Mass.

MUCH weeping is being done because of the Church's faults, weaknesses, and spiritual poverty. We hear that the Church is a very sick "patient," on the danger list. But it is not the Church in the true sense of the word. The Church should be a laboratory for Christian living which would inspire and aid its people in the practice of Christian ideals in their everyday world. This is not so because the Church has "been largely overcome by the 'world.' Ideals of materialism, bigness, money, power—these are of the world. This bad blood beats in the heart of the Church." (Earl D. C. Brewer, THE PASTOR, Nov., 1945.) I do not know all the answers to the church's dilemma, but I would like to share one—stewardship, in terms of church finance.

Some money-raising schemes deposit odious debris into the stream of "bad blood," whereas, financing church budgets through stewardship tends to give primary place to the things of the Spirit and second place to secular activities. Many believe that church activity nurtures one's spiritual life. The question arises: "What kind of church activity?"

About two years ago at a pastor's summer school, one pastor asked, how we can direct our people away from one secular activity after another, and toward activities for the enrichment of the soul. The discussion then developed around the weaknesses of the many "club activities," and money-raising projects. Since then I have learned that large crowds attend church activities of secular things. Small numbers attend church activities of spiritual things. It is no wonder that few have any understanding of texts such as: *Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.*

This is to suggest that, for too long, preachers and leaders have made more fuss, and have given more importance, to secular activities than to the spiritual aims of the church. The worship of God must be restored as the central attraction of all church life. Attendance of worship and special services nurtures the spiritual life of young and old. Did you ever see anyone becoming more Christian, or a Christian, because he attended a church supper, or made several purchases at a church fair?

In order to give spiritual things a green light and a through way the following unified stewardship plan of church finance has been put into operation in my church. Since its inception the church has experienced a "new birth."

Closing of the books in the red, year by year, had aggravated the church's pervading spiritual poverty, in spite of the fact that our ladies worked very hard at money-raising projects. Even though "war money" was circulating, the church was struggling. I sought aid from our Board of Lay Activities, from the United Stewardship Council, and from colleagues who had alleviated similar difficulties. A year ago last spring I proposed a new plan of finance to the Official Board. It received the cold reception that often greets something new.

A summer of pastoral calling and seeking for disciples was rewarded with the support of ten persons. In the fall, monthly stewardship class meetings were held. Those attending became propagandists, and in time the number of supporters increased to forty. Meantime the church school, except the beginners department, was undergoing stewardship instruction in the use of the church envelope. Early last spring the time was ripe to present the idea again to the Official Board. It was accepted.

The Board's "green light" encouraged me to intensify my efforts. Five Sunday sermons were devoted to stewardship topics, particularly finance. During every pastoral call, the idea had its inning. Weekly letters explaining stewardship finance were sent to all church absentees. A Sunday morning service was given to the presentation of two stewardship plays by members of the Youth Fellowship and the church school. Two weeks were set apart for the "Every Member Canvas." The parish was asked to subscribe to a budget of $4,123. A little more than $4,300 was pledged.

The people were asked to subscribe to the total program of the church. They were promised that no special appeals, no money raising schemes, would be devised if they adequately supported the church's total program. The needs of the church and all organizations were included in one budget. No single group or committee set out to get pledges for its respective program. Our unified budget included ministerial support, Conference claims, World Service benevolences, the church school, the Youth Fellowship, the Wesleyan Guild, and other local needs. The WSCS is not in this for reasons of its own. As a church unit its independence, especially in the financial aspect, was carried to the extreme. To date there has been no need for money begging, no need for special envelopes, no need for money

raising. It is wonderful to go to church on Sunday and not hear appeals for money. It goes a long way toward a spiritual uplift.

Church members were asked to pledge according to their ability. They were asked to support the church directly and not through devious, indirect, unspiritual detours. They were asked to support the church for what it is and for what it is supposed to do—promote the spiritual life of everyone. The emphasis was upon raising Christians and not raising budgets.

The "bad blood" of money-raising activities ought to be purified throughout the Church. I hope that the Stewardship phase of our Crusade will inject clean blood into the Church. When one buys something at a church bazaar, or attends a supper, a pink tea, or garden party, his contributions to the church are questioned. Would he contribute without these money-raising schemes? Would he make his contributions willingly, generously for the church's ministry (teaching, preaching, pastoral work) without waiting to be lured, in order to give of his money?

Sometime ago a woman said to me: "If you need money for the Sunday school, I'll run a bridge party." If the people will not support the Sunday school purely for what it does, then something is radically wrong with their attitudes and interests in religious education. In such instances one is certainly on the spot with regard to his appreciation of the church's spiritual work.

Another thing to note is that much pettiness, bickering, jealousy, envy, and clannishness results from thinking that the primary purpose of church life is to raise money. If the Kingdom of God in the hearts of men and women were to have come by money-raising endeavors, it would have been here long ago. How much time has been spent for raising budgets?

Money-raising activities are defended because they promote the church's social life, non-church members help to support the church, and because of the belief that people will not contribute of their money unless the church runs "side-shows." The social life can be promoted without money strings attached to it. One needs to bear in mind that he, and not the outsider, is primarily responsible for the support of his church program. As for "side-shows," people will contribute without the coaxing of entertainment if the policy of the church becomes one of putting spiritual things first.

Finally, one cannot blame the people too much for their lack of interest or understanding of spiritual things. They reflect the teachings of their ministers. Some ministers are satisfied with any method that brings money into the treasury. Some have even been silent when raffles have been run by a church society. If our people are to appreciate the privileges and obligations of stewardship principles, our ministers must be first in doing so.

I wonder how many sermons have been preached on the following text: *And Jesus went into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers.* . . . We may be hard upon the money-changers of Jesus' day. Let us not forget the money-changers in our own temples. The time has come to put first things first: raise Christians and not budgets. There is no telling how far to the left one will go in order to raise budgets. Even the communion service is looked upon as another money-raising project. Money raising schemes are the "bad blood beats" in the heart of the Church.

The Pastor's Prayer of Preparation

Almighty God, Who sent Thy Son into the world that we might know the depth of Thy love for us, that one Who knelt to wash the feet of His followers, I dedicate myself to Thee and to the service of Thy people, of Thy church, and of Christ, my Lord. I am not worthy to be one of Thy servants; forgive me when I lose sight of the high calling to which I have been ordained.

O God, give me courage, wisdom and a devotion to the task of the pastor. As I enter homes grant me a consciousness of Thy presence; as I stand beside the sick give me a quiet mind and poise of soul; as I minister to the dying may Thy Spirit flow through me. As I call upon the bereaved inspire me with hope; as I visit with the aged bless me with wisdom. As I talk with youth give me understanding; as I counsel with those who seek help may I have patience, wisdom, and an alert mind. And may I remember that, as I serve the least of these, I serve Thee.

In all things and at all times may I strive to make real the Presence of that One Who was in the world and yet not of the world, Whose Spirit is Love and Whose Person is portrayed in affection, Jesus Christ our Lord. Amen.

—From *Comfort Ye My Peoples*, by Russell L. Dicks, to be published soon by the Macmillan Company.

THE TRINITY CALENDAR

Appropriate sermon themes for each Sunday during the first eleven weeks of the Trinity Season are suggested in this weekly calendar, by the pastor of a small Methodist church.

JUNE

16 *Trinity Sunday.* Since the tenth century, the Western Church in most of its branches has celebrated the Feast of the Holy Trinity on the first Sunday after Pentecost. Bishop Stephan of Liege first set aside this day to honor the three Persons in the Godhead, and after a time the Church accepted the festival, which is a combination of the three most holy days, Christmas, Easter, and Pentecost.

Trinity Sunday should receive especial attention, and the sermon should deal with the subject of the Triune God in the most definite and yet simple manner. Blackwood suggests the text, *The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with you all* (II Cor. 13:14).

23 *First Sunday after Trinity.* On this first Sunday after Trinity, the minister who desires to use the Church year for the basis of his sermons, might borrow a subject from Monday's lesson, which, among the liturgical churches, is dedicated to St. John the Baptist. Too few sermons are preached on St. John. Here is an opportunity to contrast the messages of John and Jesus, showing the sense in which the former was the precursor of the latter. John preached repentance in view of the coming Messiah; Jesus preached as One who had authority.

One writer reminds us that the birthday feast of St. John is celebrated at a time when the days are growing shorter, and the birthday feast of Christ comes as the days begin to grow longer, thus emphasizing the words, *He must increase, but I must decrease.* The same writer suggests a threefold portrait of John: A holy man, a prophet, a martyr.

30 *Second Sunday after Trinity.* The Anglican Church on this day remembers St. Peter and St. Paul, Apostles and martyrs. Why would it not be fitting that we should preach on these two great saints, contrasting their careers, and comparing their contributions to the Church?

Possibly it might be well to leave for the evening service our discussion of the coming Independence Day, remembering that secular festivals, no matter how important, should be accorded secondary emphasis in the Church. It is interesting to note how our Protestant-Church calendar has become cluttered up with special days which have no especial religious significance.

Certainly our Independence Day sermon should not be a glorification of our national heritage alone. It should rather be a careful facing of the problems of national life.

JULY

7 *Third Sunday After Trinity.* Why do we use the color, green, to signify the Trinity season? It is an ancient custom, and the green is supposed to stand for life and growth. Thus it is appropriate for the growing season of the year.

Someone has asked, "Why resurrect these old Church customs? Methodists have outgrown their use." But, have they? It is interesting to note that the increased emphasis upon spiritual life, that is springing up within the Methodist Church, is bringing with it an increase in liturgical emphasis also. We would do well to accept any method that has been tried and found acceptable by the Church in all centuries, rather than to cling to customs which were the product of one special age and situation.

14 *Fourth Sunday after Trinity.* It is interesting to note the variations in the lessons as prescribed by the various liturgical churches. Today the Roman Catholics are reading for their Epistle, I Peter 3:8-15, in which the writer exhorts Christians to be all of one mind; and, for their Gospel, Matt. 5:20-24, where Jesus contrasts the righteousness of the Scribes and Pharisees with that required of God's children. Episcopalians and Lutherans select Rom. 8:18-23 (Present suffering, future glory), and Luke 6:36-42 (Be ye merciful). Either of these groups would provide good preaching material.

Digressing from sermons and liturgy for a moment, I am reminded that now is the time when most church services suffer from the summer doldrums. When I was a child, I heard a little camp-meeting song which humorously described the plight of a town where all of the churches were closed and the buzzards roosted on the steeples, because the preachers had gone on their vacations. The idea was that, as the devil never took a vacation, the ministers shouldn't either. Yet I am inclined to believe that the Evil One isn't greatly pleased when we take a little time off for a fishing trip, for a tired and worn-out pastor isn't much of a threat to his Satanic Majesty.

21 *Fifth Sunday after Trinity.* Again, we might borrow from a future Saint's day, and make our sermon on Mary Magdalene, whose triumphant death the Church has celebrated for many hundreds of years on Monday (July 22 this year). What a subject for a sermon on the regenerating power of the Gospel! Mary Magdalene, out of whom He cast seven devils, Mary the penitent, Mary the saint. No one need speculate about those seven devils, as to what they were. No doubt the words were used to express the idea of her complete subservience to sin. Seven was the Jewish number of completeness. A woman with seven devils was entirely demon-possessed, yet Christ cast them all out. It might be well not to overemphasize the legendary interpretation which makes Mary a reformed harlot, for there is no certainty that this was correct.

28 *Sixth Sunday after Trinity.* Another sermon about a biblical character might come from Monday's celebration in liturgical churches in honor of Martha, the friend of Jesus, who was so busy being hospitable that she neglected to be religious. Here might be a sermon on the practical man or woman who finds religion a good thing, an important thing, but who loses much of the satisfaction by working more than worshiping.

What can we do to make the summer season in the church more attractive? Certainly we should not forget that the faithful few, who attend when the weather gets hot, deserve our best. It may be hard to keep the choir going, but careful attention to the choice of hymns should make for better congregational singing.

AUGUST

4 *Seventh Sunday after Trinity.* Tuesday's commemoration of the Transfiguration of our Lord might give us a good subject for the morning sermon. The transfiguration came as a preparation for the sadness and suffering of Holy Week; so God gives to us glimpses of future glory to fit us for our tasks.

11 *Eighth Sunday after Trinity.* Two Roman Catholic special days in this week honor the Virgin Mary: Wednesday, the Vigil of Repose of the Blessed Virgin; Thursday, Repose of the Blessed Virgin. Protestants have omitted all these, and with good reason, for the cult of Mariolatry had become, in Reformation times, a dangerous rival of the worship of the Son of God.

18 *Ninth Sunday after Trinity.* The vacation season is in full swing. Perhaps most of us will be at the mountains. Which reminds me of a pastor of a large church who went to the high places for a vacation, only to find that while he was gone, his congregation became dissatisfied and almost revolted. When the preacher returned to his scattered flock, he preached a sermon on Moses and Aaron and the Golden Calf, and caused his poor assistant pastor much embarrassment by recounting the story of how Moses went up to the mountain to talk to God, and learned, on his return, that his assistant preacher, Aaron, had led the people into the worship of a "little bull calf." The outcome of that sermon was not happy, for the next Conference moved both "Moses" and "Aaron" to other pastures.

Perhaps it would be well to be sure that things are in good shape before going up into the mountains!

25 *Tenth Sunday after Trinity.* In an effort to break up the excessively long Trinity season, the Federal Council of Churches has proposed a subdivision called Kingdomtide, beginning today and continuing through the Sunday next before Advent. There is some doubt concerning the need for such a subseason, and few churches have adopted it. The Methodist *Book of Worship* provides for the new arrangement, but also gives lessons according to the old calendar (See page 211). This new order places the Festival of Christ the King on this day, moving it from the ancient position on the last Sunday in October, which has come to be celebrated among Protestants as Reformation Sunday. If the latter day is observed, it might be well to make this Sunday a time of honoring Christ as the King of the World.

BIBLE study

A Prophet Speaks to Our Day

By J. PHILIP HYATT

The distress and peril of the sixth century, B.C., called forth new thinking and new devotion led by an unknown personality, with the prophetic spirit, who is known as the Second Isaiah. Elements of his message, needed in our own time of crisis, are presented in this first of a series of four articles on this prophet, by the professor of Old Testament Languages and Literature at the Vanderbilt University School of Religion, Nashville, Tenn.

WE ARE living in a time of deep crisis and great peril. This is a statement which you have heard, or have yourself made, so often that you may be weary of it. Nevertheless, it is such an important truth that we need to keep it constantly before our minds and in our plans.

The fact which, above everything else, makes our own age so critical is the existence of the atomic bomb—our knowledge of how to apply the principle of nuclear fission to destructive purposes. Mankind has come out of World War II carrying in one hand the atomic bomb and other instruments of destruction; in the other hand are all the physical life-preserving possibilities of penicillin, the various sulfa drugs, the new advances in surgery, the application of nuclear fission to medicine, and the like. We have a great reservoir of hatred and ill will, built up during the war years; but we have also the spiritual possibilities resident in a genuine ecumenical movement of the Christian Church, in the United Nations organization, and in the experiences of Christian leaders, especially in Europe, who have come through the refining furnace of unimaginable suffering and hardship.

We face the possibility of world-wide destruction or of a golden era—both material and spiritual—that may surpass our most ardent hopes. But our own actions and attitudes will help to determine which of these possibilities will be fulfilled.

In an age like ours which requires both high thinking and devoted faith, we may well turn to the Old Testament prophets. They lived in periods of crisis; in every case, a crisis called forth the prophet, and the prophet in turn helped to shape the thoughts and actions of his contemporaries.

Among the Hebrew prophets none stands higher, and none has a message more appropriate to our own day, than the one we call the Second Isaiah, or Deutero-Isaiah. Paul Scherer has said of him: "Of one thing I am quite convinced: there is no more rewarding study in the whole scope of Revelation than the study of this so-called Second Isaiah. No other prophet speaks so intimately to our time from so great a height; nor any other more tenderly to our hearts from the heart itself of God!" [1]

Second Isaiah lived in an era when one world empire, the Chaldean or Neo-Babylonian, was crumbling and another, the Persian, was rising on its ruins. His fellow-countrymen were discouraged and dejected. Many of them were "displaced persons" who had been taken into exile and were homesick for Jerusalem and their Holy Land. They needed hope and courage, and this prophet gave them both without compromising the high moral and religious principles which his prophetic forbears had established. In a time of crisis and peril for the Jews and other peoples of the ancient world, Second Isaiah promoted deeper faith and broader vision, and wrote words which became basic to the Christian religion.

I

One of the most firmly established views in modern Old Testament scholarship is that the Book of Isaiah is an anthology of prophecy, comprising the work of several prophets in addition to that of the man named Isaiah who lived in Jerusalem in the latter part of the eighth century. None of his work is found after chapter thirty-nine, and even within

[1] From *Event In Eternity*, by Paul Scherer. (Harper & Bros.), p. 28. This book is an outgrowth of a series of week-day studies given at Holy Trinity Lutheran Church, New York, N. Y., while Dr. Scherer was pastor there.

A Prophet Speaks to Our Day

the first thirty-nine chapters much material is from other authors. It has become increasingly clear to scholars that chapters 40 to 55 constitute a unit, and are the product of a man who lived in the latter years of the Babylonian Exile and the early years of the Return—in round numbers, about 540 to 530 B.C.

There are many reasons for this view. The most obvious is the mention of Cyrus in 44:28 and 45:1. He is a well-known figure in the ancient world whose public career extended from 559 to 529 B.C. He rose from obscurity to be head of the Persian Empire. It is most improbable, not to say impossible, that Isaiah son of Amoz, living a century and a half before, would have spoken of his career in some detail and have mentioned him by name! The general historical background, presupposed by Isaiah 40-55, is that of the closing years of the Exile and the few years after Cyrus conquered Babylon and began to permit Jews and other captive peoples to return to their homes. Furthermore, the style and religious viewpoints of these chapters are different from those of Isaiah of Jerusalem. The religious ideas are not wholly different, of course, for Second Isaiah builds upon the work of his predecessors. But many of the significant emphases of Isaiah (such as that of the Remnant) are lacking in chapters 40-55, and new ideas appear (such as that of vicarious suffering). If the ordinary canons of literary and historical criticism have any validity at all, we must conclude that Isaiah 40-55 was written by someone other than Isaiah son of Amoz. Most Old Testament scholars, including some of "conservative" viewpoint, agree that the author was "Second Isaiah," who lived in the sixth century.

II

In order to understand the condition of the people whom Second Isaiah addressed, we should review the events of the opening years of the sixth century B.C., which led to the Babylonian Exile, and consider the conditions of the Exile itself.

At the beginning of the sixth century the Jews were independent, politically, but were expected to pay tribute to the Chaldeans, who had overthrown the Assyrian Empire and established control over the former provinces of that empire. But the Jewish leaders were prone to play power politics by trying to set Egypt against Babylon. As a result of this policy, the Hebrew kings withheld tribute and the Chaldean emperor, Nebuchadrezzar, had to send armies to besiege Jerusalem and compel submission. This occured on two different occasions. The first time (597), the Jews decided to capitulate, but the second time (586), the Chaldeans had to capture Jerusalem. On both occasions many of the Jews were taken captive to Babylonia. In 586 the political independence of the Jews was destroyed, and Judah was made a Babylonian province. Many of the towns of Judah, the temple of the Lord, the royal palace, and parts of the Jerusalem were left in ruins.

The Jews left in Jerusalem and the surrounding towns could continue life, but they must have felt very much like the inhabitants of Germany or Japan today. Babylonian instruments of destruction were not as efficient as ours, and could not wipe out property and human life as quickly as ours can, but they could do much damage when given time. The Jews of Palestine had to rebuild their towns and suffer the indignities of foreign political control. To many of them the destruction of Jerusalem, and especially of its sacred temple, must have seemed to symbolize the defeat of Jehovah by Marduk, god of Babylon.

In accordance with Babylonian policy, inherited from the Assyrians, some of the Jews were taken captive to Babylonia. The Chaldeans doubtless took into exile the leaders who might foment rebellion. The number of exiles given in Jeremiah 52:28-30 totals only 4600, and this may be more accurate than the figures of II Kings 24. The Babylonians did not enslave the Jews, at least not all of those taken into exile, but allowed them to live in Babylonian cities in communities of their own, with considerable independence in cultural matters. From the little that we know of their imperial policies, we must infer that the Babylonians were not ruthless in their treatment of conquered peoples. Cuneiform documents of post-exilic times, found at Nippur by a University of Pennsylvania expedition, show that some Jews had settled in business and had become prosperous. Nevertheless, the great majority must have been homesick and very restless under the Babylonian yoke.

The attitude of many of the exiled Jews has been well expressed in the 137th Psalm: [2]

By the streams of Babylon,
there we sat down and wept,
when we remembered Zion.
On the willows in her midst
we hung up our harps;
For there our captors
demanded of us songs,
And our tormentors demanded mirth,
saying:
"Sing us one of the songs of Zion!"

How can we sing the Lord's song
in a foreign land?
If I forget you, O Jerusalem,
let my right hand wither away!
Let my tongue cleave to my palate
if I remember you not!
If I set not Jerusalem
above my highest joy!

[2] This is Dr. Hyatt's own translation of Psalm 137.

III

Cyrus the Persian was mentioned above as the dominant world figure in the time of Second Isaiah. He began his public life as king of a small and obscure kingdom, Anshan, in the southwestern part of the Iranian plateau, under the suzerainty of Astyages of Media. But he was ambitious and capable, and soon revolted against Astyages and established himself as king of Persia, that ancient land which occupied what we now know as Iran. Cyrus then went to Asia Minor and defeated Croesus of Lydia, the monarch noted in legend for his great wealth. Having thus established his sovereignty over the extreme eastern and western parts of Western Asia, Cyrus was now ready to attack the Babylonians and take over their empire. After preliminary successes, he entered the city of Babylon in 539 without a battle. The last king of the Chaldeans, Nabonidus, was more interested in archeology and commerce than in military affairs, and spent much time away from his capital, leaving his son Belshazzar in charge. The weakness of Nabonidus gave opportunity to disaffected elements ("fifth columnists"), who opened the gates of Babylon to welcome the soldiers of Cyrus.

Cyrus was a great military leader who was able to conquer the world of his day in a relatively brief time—in the ancient equivalent of a *blitzkrieg*—partly because of his own ability and partly because of the lack of strong opposition. He was a strong man in a weak world. He was also very tolerant in his attitude towards conquered peoples and their culture. He reversed the old Assyro-Babylonian practicing of deporting captive peoples. He was religious according to his light; he was probably not a follower of the prophet Zoroaster, but worshipped according to the ancient Iranian religion which Zoroaster sought to purify. (The date of Zoroaster is a matter of dispute, but it seems likely that Darius was the first Persian king who was a Zoroastrian.)

The author of Isaiah 40-55 saw in the person of Cyrus an agent of Jehovah to aid in the liberation and redemption of the Jews. We have noted that he twice mentions him by name. In 44:28 Cyrus is *my shepherd, who shall fulfill my pleasure.* In 45:1, he is *his* [God's] *anointed.* Second Isaiah refers indirectly to Cyrus' career, without naming him, In other passages—41:2-4, 25; 45:13; 46:11; 48:14-15. This prophet had the boldness to believe that a pagan conqueror could be used of God to aid in accomplishing His work of redemption.

IV

We have seen enough of the historical conditions of Second Isaiah's time to realize that it was a time of distress and peril which called for new thinking and new devotion. The author of the 137th Psalm could express the sorrow of the Jews, but he could not point the way out for them. His attitude of hatred toward Edomites and Babylonians was manifestly not the way out of their distress. The times called for a prophetic spirit, and he appeared in the person of that unknown thinker and writer, Second Isaiah, whom we know only through his own written words.

I have suggested some of the elements of his message, but we hope in subsequent articles, in this series, to show that it was built around three great themes:

1. Jehovah, who had been known primarily as the God of the Jewish people, is in reality the one and only God of the whole world. He is a deity, all-sufficient for the needs of men.

2. Jehovah controls history, and manifests Himself upon the stage of history. He alone knows past, present, and future, and guides the events of time toward the fulfillment of His purposes.

3. Suffering, which is voluntarily and uncomplainingly borne, may be vicariously redemptive. This theme is presented in the figure of the Suffering Servant, especially in the fifty-third chapter of Isaiah.

Looking Ahead in The Pastor

WHAT would a poll of opinion on "Organization in the Local Church" indicate? Seven ministers have written about various aspects of this subject, in a symposium to be published in the July issue. Included in their discussions are ideas on what organization meant to John Wesley; getting the main job done, with organization as the means; repairing a worn-out machine.

One writer believes that both church and secular meetings take up too much of the minister's time, and has reviewed this phase of the problem. Letters from our readers indicate widespread interest in this subject of organization.

The function of the Church in a declining rural population, is discussed in another feature article for July, by Walter M. Scheuermann, a district superintendent in the Des Moines (Iowa), Conference. Donald H. Baldwin, of the California Conference, expresses the conviction, in a treatise on sabbatical leave, that ministers need the "sabbatical year" to revitalize themselves for their work.

Continuing a study of the Second Isaiah, J. Philip Hyatt of the Vanderbilt University School of Religion, writes for next month's issue on "The God Who Is Above All." For his first article in this Bible-study series, see page 13.

Scheduled for the Practical Parish, next month, are articles on ventures in radio religion, by William G. Law; on the use of visual aids as a minister's hobby, by Paul S. Kurtz; and on training young people for discipleship, by J. Graydon Wilson.

An extensive bibliography of low-priced books and pamphlets which might aid the pastor in his calling and counseling, is planned for the July Pastoral Work department. It is compiled by Seward Hiltner and Russell L. Dicks. The index, which will appear next month, covers all of the material published in volume nine, concluded with the July issue. THE PASTOR is not published in the month of August.—Editor.

Clinical Material

For some time I have wanted to publish some clinical material showing calls made by a woman (pastor's assistant), for I believe the emotional material is the same as when the pastor, himself, calls. In the following visit we see this to be true even though the caller did not get far in dealing with the basic problem.—*Editor.*

The Maddox Family

The Maddox family are members of the church, but the parents never attend services. One daughter seems to be happily married and lives in another city. Another daughter ran away and got married. The only son, who is in service, is expected home soon. One girl, Florence, at home, is favored by her parents because she does as they say and hardly ever goes anywhere except to work in an office during the day. She comes to Sunday school once or twice a year. The youngest daughter, Zoe, a sophomore in high school and eighteen years of age, was a problem to the parents at the time of the call. The oldest daughter and the mother had both been in the hospital for operations in the past year, and the deaconness has called on both of them. None of the church members called, and Mr. and Mrs. Maddox are both resentful. Since they never come to church, practically none of the members know them. The following call was made one afternoon.

"Good afternoon, Mrs. Maddox. It's a lovely day, isn't it?"

"It is nice. I am so glad you came."

"How are you, today?"

"Oh, I feel miserable all the time." Then she goes on to talk about her operation. "Mr. Maddox feels so hurt because none of the church members called on me when I was ill."

In response to this kind of reaction I prefer a question such as, "Did any of them know you were in the hospital?" This causes the parishioner to think rather than to feel rebuked.

"Probably they did not know about your operation. Do you go out much now?"

"No, not much. Oh, I do go out once in a while to the show. I know I ought to come to church, but it is such an effort. I am going to come some time, though."

"I wish you would come. We are always glad to have Florence come to our Sunday school class."

"Florence works all week and she's not very strong, so I just let her sleep on Sunday mornings. She goes to church sometimes. She is so good to us and never causes us any trouble. Zoe is the one who worries us."

It is wise to let this pass for the time being, as the caller does, but it is important to remember this remark and come back to it later.

"Zoe is in high school, isn't she?"

"Yes, she is eighteen and is a sophomore. She does not like Sunday school but she comes to church once in a while with Florence."

"It would be fine if they would come more often and bring you along with them sometimes."

This kind of statement does not go anywhere. Of course it could, but they are not likely to accept the suggestion. Better to try to find out something more about the family.

"I wish you would talk to Zoe." She'll be home from school soon and I wish you would try to get her to promise to go to Sunday school, and tell her to mind her parents."

Mrs. Maddox brings up again the problem hinted at above. Now it is time to follow it up.

"I do not know her well enough, or know what she has been doing, to be able to start right in and talk to her that way."

A question here rather than a defensive statement by the caller would have been better.

"She would listen to you because she knows you are the deaconness. She is much like her sister, Mildred."

"I did not know that you had a daughter, Mildred. Where does she live?"

"She lives in Mosshead. We had an awful time with her. We did not want her to go with a certain fellow, but she insisted and met him secretly because we would not let him come here to see her. She finally was to have a baby, so they ran off and got married. We were just heartbroken. My husband won't have anything to do with them.

This tells us a good deal about Mr. Maddox, and indicates parental blundering.

"When she wrote about being married, her letter came during the day, when Florence was at work. I did not want her to see the letter until she had rested, so when she asked if any letters came I said, 'No.' Later she found the letter and said she thought I had said there was none. I then told her I did not want her to read the letter right away. We are afraid Zoe will do something awful, too."

"What makes you think she might?"

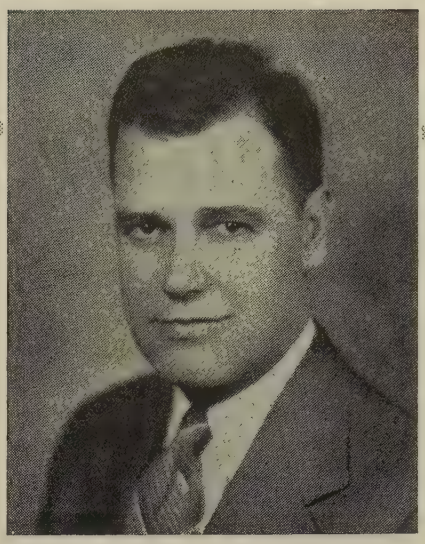
This is a good follow-up question.

"Well, my husband does not like the boy she is interested in and refuses to let him come here to see her. So she goes down to his house. He lives in the lower part of town, and we do not want her associating with people like that. Besides, he belongs to a foreign family."

The parents seemed not to have learned much from their experience with Mildred. The pattern repeats itself.

"Do you know anything about him and about his family?"

"No, I told her the other day that if she ever did anything bad that she need never come back home; I wouldn't have anything to do with her. Don't you think that was the thing to do? She tells lies, too. We can't believe her at all. She is not much interested in school and wants



to quit because she is older than her classmates. Now, what do you think about what I told her?"

Here we see the more complete picture of parental incompetence. The girl lies because they force her to do so. From a mental hygiene point of view, lying is "defensive behavior." The reason for her lying is more important than the fact that she had lied. Rather than telling her what she thinks, the caller should inquire as to why the girl lies, or how long she has been going with this boy.

"You asked what I think. You may not like it, but I'll tell you. I never would tell a child of mine that I would not take her back if she did wrong, because she needs you then, more than ever. Think of yourself, if you were refused forgiveness for things you have done, how would you feel?"

This is straight talk but usually builds up resentment, and usually results in doing harm.

"Oh, I have never done anything wrong. I never did things, like Zoe does, to worry my mother. I want you to talk to her as soon as she comes in. She'll be here any time now. Don't tell her I said anything. Here she comes now."

Perhaps the caller was getting too close to an old guilt feeling. We are always a little suspicious of unforgiving, self-righteous people. They may have either been great sinners, or they may have had parents who have been.

The girl comes in after a time.

"How do you do, Miss Knox."

"How did school go today?"

"O.K. Excuse me a minute." Zoe goes to the kitchen to get something to eat, or to get a drink. Mrs. Maddox fidgets.

"Come back in and talk to Miss Knox."

"All right, in a minute."

"Do you like school?"

"Not very well?"

"When will you graduate?"

"I am only a sophomore."

"Do you come to Sunday school or church? I hardly ever see the young folks, so I do not know who is there."

"I like church, but the Sunday school class I was in broke up, and I do not like to come now."

"We have a nice class, which Miss Foster teaches."

"I just don't feel at home, there."

"If you don't like Sunday school, why not come to church and bring Florence and your mother with you?"

"Oh, mother won't come. She doesn't go anywhere."

"Maybe you could get her to come with you sometime. She needs to get out, and she was saying she should come to church."

The above effort to start a conversation with Zoe was not very successful. It was doomed to failure by the circumstances.

"Perhaps we can, some time."

"I'll be looking for you."

The deaconnes offers prayer at the request of the mother, then leaves.

Deaconness' Summary: I doubt if the call was helpful to the mother, although I hope that she might think a little more about her religious responsibility. I have my doubts because of her attitude of closed mind. She seems to feel that the children exist to wait on her and to do only those things that the parents say. I felt that the girl's desire for boy friends was the natural and normal thing, and that the parents' refusal of such companionship was unnatural and unjust. I did not feel that I was in a position to talk to the girl, and tell her to obey her parents, when I was not acquainted with her. Besides, I did not think the parents were right in their demands. I felt the girl would have resented my interference, and rightly so, as she did that of her parents. The girl was very cordial in her attitude. The mother is always complaining about her own bad feelings and trying to get attention and sympathy from her family. She is loud in her commendation of the daughter who meekly does the mother's bidding, and is very critical of the younger daughter.

(Pastor's note): The call was not followed up because the deaconness soon moved from the community. I had one later contact with Florence and had the feeling that she, along with her mother, resented the deaconness' failure to lecture the young girl. The call was difficult because the mother had her mind so set that new ideas could make no impression upon her.

Editor's Summary: Here we see quite clearly a difficult pastoral situation and one which, regardless of how it was handled, was doomed to failure. Not only does the girl, Zoe, need help, but the whole family is in a considerable mess, spiritually, and one doubts if there is much chance of doing anything of help, unless it would be for the younger girl, Zoe. Florence has accepted, with what grace we do not know, her parent's domination. Mrs. Maddox has escaped into invalidism. Zoe, like her older sister, seems determined to break away, and she probably will sooner or later. The unknown person in this situation is the father, but he is probably the one who dominates the family and is the source of its failure. Aside from trying to help Zoe, through cultivating her friendship and gaining her confidence, I see little chance of helping this family.

In our March issue [p. 21], we published the description of a similar family situation, under the title of "Harold Stamp and Daughter."

Worship and Mental Hygiene

By WILLIAM ESLER SLOCUM

Worship can help to ease the mental tensions, prevalent in these restless days, by appealing to man's basic religious tendency, believes William Esler Slocum, pastor of the Methodist Church, Eldred, Pa. In case of mental disease, this religious instinct is one of the last to be lost, he points out in this discussion.

FROM the standpoint of mental hygiene, religion is a matter of emotion or feeling. It is good, or bad, not because of the truth or error it may contain, but because of its reaction upon the emotional nature of the individual. Havelock Ellis defines science as the instinct to know, and religion as the instinct to feel. The instinct to know cannot be denied without the loss of mental power, and the instinct to feel cannot be denied without danger of mental tension.

The religious instinct is one of the earliest human instincts of which we have any record, and it is one of the last to be lost in cases of mental disease. The chaplain of a mental institution knows that patients who have been trained in the art of worship in liturgical churches, are helped by the celebration of the Lord's Supper when they cannot understand the most simple message. The quietness which comes to them, as the presence of God is dimly felt by their diseased minds, will remain with them for hours, or even days. Liturgical worship provides the type of religious emotion needed for mental health.

The church should be the place where Christians can gather for the fellowship of worship. It is a great mistake to substitute any other type of service for the service of worship. Evangelistic services and evangelistic sermons have their place. They are essential, but I believe that the members of the early Church were wise in keeping them outside the regular church services. Their chief service was the celebration of the Sacrament, to which only Christians were admitted. This service was often preceded by instruction to all seekers; but these seekers were dismissed before the Sacrament was celebrated. The Christian home was the refuge, the place of inspiration from which the members went out to preach the Gospel to all the world. Men and women were admitted to the family circle when they became members of the family. Only then were they permitted to take their places in the family home, around the family table.

This is the kind of church which will meet the needs of a tense and weary generation even as it met the needs of the early Christians. Ours is such a generation. It is a generation which has become materialistic and sophisticated. It is a generation which needs a church that can and will make real, to men, the presence of God.

Many times the Church, in order to be popular, has ceased to emphasize spiritual values. It has offered physical healing rather than spiritual health. It has offered bread made of wheat rather than the Bread of Life. It has tried to solve the economic and social problems, and ignored the more important spiritual problems. It has tried all sorts of stunts, put on all sorts of shows and drives, with the result that many who enter its doors, already under dangerous tensions, come out from its services even more tense, less able to face tasks of life.

Healthful religion is inciting, but not exciting. Good religion must always be healthful. Some time ago a professional man, who was under extreme tension, entered one of the large churches in a big city. The service of worship, such as it was, was built around the sermon. The preacher was one of those men who labor under the impression that a sermon is measured by its emotional content. This man went out of that service to walk the streets the rest of the night, fighting the impulse to take his own life. He turned to his church in his hour of need, and his church failed him.

Today is a day of freaks, of cheap vaudeville-acts masquerading as religion. The message of the Spirit, however, still remains, *Behold, I make all things new.* It has never been changed to "Behold these novelities." If the Church is to meet the needs of the people, she must feed them on the Bread of Life. Perhaps the greatest of these needs is for the peace and quietness which can come only by the practicing of the presence of God. The Church should meet this need, and she can do this by providing an opportunity for liturgical worship. Children need this opportunity. Men and women need it. Life becomes incomplete without it. Liturgical worship will do more than any other one thing to safeguard the mental health of those to whom the Church ministers.

The child has no need much greater than the need for security. This need can be met if the child is given an opportunity to feel the presence of God. Some years ago *The Christian Advocate* printed a letter from a mother who confessed that she had opposed the building of a formal sanctuary when her church found it necessary to rebuild. She was so strong in her opposition that when she found herself in the minority she withdrew to attend another church

which seemed to her to be more Methodistic. Some time after the new church was dedicated, she visited it in the company of her young son. For the first tme in his life this boy was quiet during the service of worship. His eyes seldom left the altar with its cross and candles. When the service was over, mother and son walked home together. The boy was still unusually quiet, but after a while he said, "Mother! God was there, wasn't He?" The mother confessed her error in that letter, and added that in the future she was taking her son to the church where he could feel the presence of God.

Men and women need the experience of worship. Mental hygiene teaches us that the mentally healthy person is the one who can express himself without inner tension and without creating tension in others. In a highly-mechanized civilization, there is little opportunity for self-expression. The self which is unexpressed is buried in the subconscious where it may cause all sorts of tension.

Sit a child at a piano and it will start to play. Give it some modelling clay and it will keep busy for hours. A clean sheet of paper and a pencil will challenge it to express the artist within. But before many years pass by, most people discover that they do not have the talent necessary to express themselves in this manner. This discovery does not kill the artist. It only buries him alive.

Every child is also a hero. He identifies himself with the hero of every story he hears. As he grows, however, he discovers that in real life there is little opportunity to play the hero's part. This does not kill the hero. He too is buried alive.

Today, many people are tense, restless, anxious, or out of harmony with life because of these buried artists and heroes. The psychologist tells us that sometimes our very sanity depends upon our being able to express our buried selves. One of the offices of Christian worship is to help the worshiper to do this very thing. It brings to our mind the world's Supreme Artist and greatest hero, and it opens the way for self-identification with Him. When we see Him, we feel the best that is in us, rising to the surface. True Christian worship furnishes an hour in which man's imagination is caught up by the possible splendor of living. It prevents the formation of dangerous complexes by giving an outlet for man's repressed inner being.

Man is also born with a need for authority. The undisciplined child is an unhappy child. The same is true of the adult. However, this authority must always come from a worthy source. When the child ceases to respect the parent, the discipline of the home becomes a degrading slavery. The same thing holds true of the adult who cannot respect the authority he must obey. Many must work for, and take orders from, others whom they cannot respect. As a result, work becomes drudgery. Man must have a master whom he can respect. He cannot rest until he has one. His age-old battle for freedom has been for the freedom to elect his own master and to worship his own gods. He is never happy long while being served. When his gods cease to make demands of him, he deserts them. He knows no peace except as he loses self in devotion to some great cause.

Man must have a goal in life. No man is free to go anywhere unless he is bound somewhere. Otherwise he is like a ship without a course, a hobo wandering through life, who in his freedom has lost his sense of direction. This bewilderment is altogether too common today. Man is restless because he has lost his way, and he misses the gods he has destroyed.

Much of the restlessness of the Protestant Church is due to man's anxiety to be free from distasteful authority. The Protestant has tried to free himself from all authority. In his protest against a religion made up of ceremonial which did not greatly influence the life of the worshiper, he tried to do away with all form. His church services became man-centered instead of God-centered. The worshiper attended for what he could get, rather than for what he could give. In his rebellion against priests who were not prophets, he demanded prophets who were not priests. The total result is that there is little kinship between the services held in many of our churches and that worship which is the service we owe to God.

Another need which is met by the liturgical church grows out of man's loneliness. It is not good for man to be all alone; he needs company. But there are experiences in life which can be shared by no other human being. Man must walk the valley of the shadow single file. He must tread the winepress alone. But worship brings to us the voice of One who can be with us even there. There is one voice which can give us strength and courage. Without that voice, the heart breaks; life breaks.

The hours of moral decision are also lonely hours. Brave living is a lonely adventure. To make this adventure, man must have the company of the living God. The life of the artist and the hero is too difficult unless back of the universe there is, as the ground of reality, One who is interested in this kind of living.

Today, many are asking if the universe is even friendly to the higher nature of man. They are asking if it is a place where the artist and the hero can feel at home, a place where the lonely can find fellowship, and the dis-oriented gain a sense of direction. In the hearts of many, there burns the bitterness of defeat. It is the Church's business to give answers to these questions. It is the Church's business to provide a place where men can feel themselves to be in tune with the Infinite.

Worship is a movement in which all must take part. It is an art which all must practice together. There is no place for individualism in public worship. The congregation must move together along a familiar path. The more familiar the prayers, the hymns, and the other portions of the service, the better they are.

We cannot build the Church, which Christ had in mind, around a pulpit, but we can build it around an altar. As the altar takes its rightful place in the sanctuary and in the life of the church, we will find the church meeting the needs of men. This church will meet the requirements of mental hygiene, for it will develop man's religious instinct in a manner which will lessen mental tension and send him out, strengthened for the battle of life.

The High Cost of Dying

By GRANGER E. WESTBERG

The chaplain of Augustana Lutheran Hospital, Chicago, voices a plea for less expensive funerals, and larger concern on the part of the Church in providing church funerals for its members. This article contains practical suggestions for achieving both of these goals, and gives the author's views on the pastor's conduct during the funeral service. It complements his article on Christian funerals in the February issue of THE PASTOR.

MOST of us have funeral directors in our circle of friends. We attend service clubs with them every week and frequently we work with them professionally. They are grand men, so friendly, cordial, and helpful—always willing to do unexpected favors for us, like lending us a big Buick the two days our own car is laid up. On days of funerals they send a chauffuered limousine to the parsonage to pick us up, and we ride in regal splendor to the mortuary. On the way to and from the cemetery we share the front seat of the Packard with the director. Before he takes us home we stop for coffee at the corner drug store and chat for half an hour.

It is because our friendship with him is so enjoyable that we hesitate to criticize the way he conducts his business. But once in a while we get burned up when one of our poorer deacons dies and his wife gets a funeral bill for $500. Then we spout off to our wife and tell her that undertaking is a racket. We do not say that to him. We politely ask him if there would be any chance of lowering Mrs. Olson's bill because she does not have a nickel for anything but essentials. Magnanimously he replies, "I'll cut it $150 for you, Reverend!" We break the good news to Mrs. Olson and she is everlastingly grateful to us. But she digs for two long years to pay for that funeral.

Some of us wonder what we can do to keep funeral costs within reason. We are unimpressed when morticians complain of high overhead, or say they must charge enough to tide them over the many days of each year they do not have funerals. It is poor business management to build a costly mortuary and force others to pay for it. Why should the bereaved go over their head in debt to support the mortician and his family until he gets another funeral? If he cannot make a living on two-hundred-dollar funerals then perhaps he will have to conduct a furniture business on the side, just as did his predecessors not many years ago.

When a pastor knows a family very well or when they have asked him to assist in the funeral arrangements, he may be able to help in cutting costs, for bereaved families are particularly vulnerable to subtle funeral salesmen who stress the thought that "nothing is too good for Mother." Some are known to show their most expensive caskets first, so that the family feels apologetic even to think of burying their mother in one which suits their pocketbook.

The pastor should know that an average family need not exceed $200 for a simple, sensible funeral, and that funerals can be had for as low as $110. An acceptable wooden coffin can be made for approximately $50 to $100. When a price is quoted on a "complete funeral," it includes in addition to the coffin most of these services: embalmer's fee, $15 to $30; embalming fluid, $5 to 10; notices in the newspaper, $4 to $10; use of hearse, $25; beauty operator or barber, $5. The chapel is always advertised as free—or is it? Adding up the maximum figures we get a total of $180. But the majority of funerals of people of my acquaintance run from $300 to $600.

Many people resolve that when a member of their family dies they will be sensible and keep the cost within their ability to pay. Yet when they inspect the coffins in the display room they are sure they would be criticized if they "bought" the $200 funeral—and it does look awfully cheap along side the other coffins in the room marked $700 or $800. The trouble is that once the body has been taken to a mortuary, the family cannot go anywhere else to "shop around." They are doomed to accept whatever he has to offer. This is not the time nor the place to argue.

When a pastor lives in a community where exorbitant rates are being charged, it is justifiable for the ministerial association to encourage groups which have organized into funeral cooperatives. Through these cooperatives it has been possible to reduce the cost to an amazingly low figure, yet one which is fair and does not take away a legitimate profit for the undertaker.

A prevalent idea is that church funerals cost even more than "chapel" funerals. It is said that you must buy a more expensive casket if it is going to be on display in the church. We can understand why people think so and the following story helps illustrate it.

In a certain parish, two fine women of the congregation passed away within a week. Mrs. Smith was a wealthy woman with a large circle of friends. She was buried in a handsome casket costing some $3,000. It was the talk of the community, for most of the people had never seen so

costly a casket. Prior to the funeral, the funeral director spent three hours bringing the flowers over to the church, arranging them in a spectacular fashion. The people who attended the service were amazed at the magnificent display.

As the casket was drawn down the aisle, there were almost audible oh's and ah's as they gasped at the beauty of this casket which the funeral director in reverent tones called a "couch." As the service began and the pastor went to the altar he could scarcely be seen because the flowers were so profuse. Even the pulpit was almost hidden from view. The church did not even slightly resemble its usual Sunday morning appearance. The family received a good deal of consolation from these many floral tributes and were pleased to hear people say: "This is the biggest funeral this church has ever had. You couldn't even see the front of the church!"

A few days later, Mrs. Jones died. She had also been active in the church but she had had a very difficult time, financially since her husband died. She had done housework for other people and in this way succeeded in putting her children through school. Her circle of friends was not large, for she has not been able to entertain for many years; but she seldom missed Ladies' Aid meetings and was always to be found in her accustomed pew on Sunday morning. A few flowers arrived at the funeral home, but none of the pieces was elaborate. People said that it would be a simple funeral. Her meager insurance policy barely covered the cost of the cheapest coffin. As the people arrived for the funeral they said to one another, "It looks mighty bare up there in front. Not many flowers today, are there? It is too bad, for she was such a grand person." As the cheap-looking coffin was drawn down the aisle, many people remarked about the difference between this one and Mrs. Smith's casket. The service itself was conducted in the same manner, but people were constantly comparing the flowers and the caskets of these two funerals.

Sometimes congregations need to have two entirely different funerals like these before they begin to do any thinking on the matter. Christians who have emphasized that "the floor is level at the foot of the cross," are heartily sorry that such wide differentiation can be made in two funerals for two Christians. Then it is that they begin to ask how the church may establish a common ground, a level, which can be maintained for people of all walks of life. The church has a solution to the display problem. No church is too small to afford a funeral pall. This cloth is approximately eight to ten feet long by six feet wide, and is the property of the church. It is made of brocade material, of suitable color, with a cross embroidered in gold or green at its approximate center. It may have embroidery to a width of seven and one-half inchres. The significance of the pall is that all men need God's love and mercy. It covers the rich as well as the poor, makes for uniformity and prevents ostentation in the house of God. Rich and poor appear the same before their friends, just as they appear before God. As the coffin is brought into the narthex, it is covered with this pall. The coffin is then wheeled down the aisle to the front of the church where it remains with the foot toward the altar. The people are totally unaware of the appearance or cost of the coffin. At the conclusion of the service it is rolled out and the pall is removed just as the coffin leaves the church and before it is placed in the hearse.

It has other advantages too. The fact that the pall remains on throughout the service eliminates the usual pagan display of the body and does away with the dramatic "last look" scenes in view of everyone in the church. How well we remember congregations waiting around until the very end, so that they might see how the family "took it" as they went to the coffin for the last time.

When a church has a pall, it paves the way for doing away with bringing flowers of any kind into the church. When the funeral director does not have to carry in flowers, his major objection to the church funeral is appeased. He knows what happens to flowers in all the handling necessary in carrying them from the florist to the mortuary, to the car, to the church, to the car, to the grave. Many are already woefully wilted after two days in the parlor and it is

Questions of the Month

Question: How do you go about gaining the confidence of the physician of a community?

ANSWER: When a minister goes to a new community, as soon after he has made the necessary calls upon his own people (that is: official board, sick and bereaved, officers of the major church organizations, etc.), he should obtain a list of the leading physicians of the community and call upon them. His explanation need only be, "I am the new pastor of the Blank Church, and since you take care of many of my people I just wanted to drop by and meet you." Do not take up much of the doctor's time, for he is as busy as you are, but he will be amazed and delighted that you called upon him.

Secondly, when one of your parishioners is seriously ill, call the physician. Explain to him: "You are takng care of one of my parishioners, Mr. Jones. I just wondered if you had any suggestions as to how I can be of help to him." Most physicians will not have any suggestions except to encourage you to call upon the patient regularly, even though his visitors are restricted. Some will have very specific suggestions, especially after they get to know you. The big thing this kind of call does is to reassure the physician that you know he is running the case, for you have asked him what you can do to help; you have not told him what you think he ought to do, which happens all too often. This kind of relationship will bear fruit when a parishioner is having major spiritual difficulties, or when "visitors" have been restricted and the nurse feels you should not call upon a patient. She cannot give you permission to call; the doctor can.

Question: How do you establish contact with the local hospital so that the people there know that you will be glad to see anyone who does not have a pastor?

ANSWER: Go to the administrator, introduce yourself, and explain to him that you will gladly call upon anyone who needs spiritual care. The administrator will not know who needs to be called upon; but if he is alert, and some hospital administrators are, he will introduce you to the people who will know. He will also take your name and telephone number, and place them on file in the nursing office, for that is where requests for a minister go, and it is open day or night. Every hospital ought to have a list of ministers who will take such calls. Few do.

[Note: ***Pastors are invited to submit questions about any phase of pastoral work to the editor of this department.***]

a difficult task to cull out the dead flowers without ruining the appearance of the entire spray. Funeral directors will be far less reticent in suggesting the church for the service if they know it only involves wheeling the coffin in and out.

If we desire funerals which throughout are more Christian in character, it will be up to pastors to re-educate people in the Christian concept of death and immortality. As Christians, we fail to see any justification for costly funerals. We hope our people will see that it is unnecessary to spend more than they can honestly afford just to make an impression on their friends or to "keep up with the Joneses." If the Church makes a point of stressing truly Christian funerals with less resemblance to pagan ceremonies, then twenty-five years from now we will see some results. The adoption of the pall and the elimination of flowers will help to visualize the Christian philosophy.

To sum up then, there are at least three things which can be done in all church funerals which will help to stress the equality of men in the sight of God:

1. The church council can announce that *all* church members are granted the privilege of a funeral service in the church. It will make no difference whether it is winter or summer. The congregation will assume the obligation of heating and there will be no charge for its use.

2. The council can respectfully request that no floral pieces be brought into the church. There will be ample opportunity for flowers to be displayed at the funeral parlor or in the home.

3. The council can ask that as each coffin enters the narthex it be draped with the funeral pall provided by the church. This pall will remain on the coffin until it is removed from the church.

Paraments to be Used at Funerals. There are two points of view as to paraments which ought to be used. The first insists on black paraments for the pulpit, altar, and lectern and stole in memory of the departed church member. The second opinion is that the color of paraments is never changed for a funeral or any other occasion centered around the life of a member. The paraments, these people say, should follow the appointed colors of the Church year. This point of view stresses the ongoing life of the Church even though a member, however prominent, has passed from the Church Militant to the Church Triumphant. Funerals during Trinity would have the lovely green upon the altar, funerals in Lent would have the dignity of the purple, etc.

The Pastor's Vestments. It does not seem necessary that the pastor be clothed in funereal black at a funeral service for a Christian. The whole tone of the Christian funeral is that of hope and life everlasting. Christ is still the Way, the Truth, and the Life. It is fitting, therefore, that the pastor be vested in cassock, surplice, and perhaps a tippet or stole. This indicates the solemnity of the occasion and yet at the same time adds the brightness and the hope of the resurrection message. In these vestments he meets the coffin at the door of the church. In the narthex they pause for a moment as the pall is placed upon it. He then precedes the coffin down the aisle, reading as he goes passages of Scripture dealing with eternal life. At the conclusion of the service, following the benediction, he goes to the head of the casket, precedes it out of the church, and stands at the hearse until it is placed within.

The Pastor at the Cemetery. At the cemetery the pastor may decide to wear the clerical attire which he wears on the street, or he may wear the same vestments worn in the church. Though for a time it was the custom to use flowers at the words of committal, some pastors are returning to the use of sand or soil. It was thought that flowers would lessen the harshness of the words but they do not; and so it is a rather meaningless custom. If we say "earth to earth" we ought to use earth and not a sentimental substitute. Before a funeral, recently, an elderly man who was newly hired to assist the undertaker asked me if I wanted earth or flowers for the commital service. I asked for earth. Later as we arrived at the grave he came over to me and said, "Here are some flowers. The boss says they do not use earth anymore."

Many men are following the custom of making a figure of the cross on the top of the coffin with the soil. This may more easily be done with a special metal container or cylinder designed for this purpose. If the Lord's Prayer is used in the committal service, it is not out of place to ask the mourners and others to join in. It helps to make this a service rather than merely a pastoral act.

Memorials. There will be some friends of the family who would rather not give flowers but would prefer to give a contribution toward some charitable cause. Each church council ought to decide on one or two such causes toward which they would like to direct the memorial gifts. The local church may have a special fund for some particular purpose. In that case, memorial-gift cards can be printed and distributed among the members for use whenever the occasion arises. Some churches have a special missionary fund which is increased by memorial gifts from time to time. These cards, with the amount and the names of donors indicated, should be sent to the family, who in turn give them to the pastor prior to the funeral in order that mention may be made of them.

The Minister's Task

The doctor has taken over many of the minister's tasks in caring for the spiritual needs of individuals, not because he wants to, but because we have left our people unattended. The doctor tells us that over fifty per cent of the people who come to him for help have no organic trouble but they do have problems. It is not enough for the minister to say, "My people can come to see me at any time. I am always glad to help them." If they are not coming to see us it is because we have not helped them. Dr. Paul Ledbetter of Houston, prominent physician and churchman, says, "When the minister is ready, through training and interest, to take over the spiritual care of his people, the doctor is more than ready to turn them back to him."—Ed.

Reading

REVIEWERS

Burdick, Lyle L.; former Army chaplain, now chaplain, Vaughn Hospital for veterans, Chicago.

Halsey, Jesse; professor of Practical Theology, McCormick Theological Seminary, Chicago.

Love, James R.; Former Army chaplain, now chaplain, Veterans Administration Hospital, Mendota, Wis.

Preparation for Marriage

WHEN YOU MARRY, *by Evelyn Millis Duvall and Reuben Hill. D. C. Heath, 450 pp., $3.*

A sharp increase in the divorce rate, from one divorce to seven marriages in 1917 to one divorce in three marriages in 1945, with a current rate of almost as many divorces as applications for marriage licenses in the larger cities, is causing great concern to those who are interested in the preservation of the American home. All agree that inadequate preparation for marriage and its responsibilities is one of the main reasons why marriages do not last. Preparation for marriage, according to the authors, begins before one is born. The attitude of parents in anticipating a baby's arrival has a part in "setting the stage" for the making of a pleasant or disagreeable personality.

"Success in your marriage relationship," say Duvall and Hill, "is dependent on bringing to the union the habit of happiness and the capacity to love and to be loved."

When You Marry is a textbook and workbook for older, high-school students, college students, and married or unmarried young adults. It is divided into four parts: "Anticipating Marriage," "What it Means to be Married," "The Making of a Family," and "Family Life Yesterday, Today, and Tomorrow." The latest teaching methods are used such as check tests, cartoons, charts, and illustrations. The "Marriage Prediction Scale," prepared by Burgess and Cottrell, is included in an appendix to the book.

The discussion of such questions as: How Do We "Get That Way?" How Can You Know This Is the "Real Thing?" will find a ready response in any group of young people. The chapter on "When Crises Come" will be helpful to the pastor in counseling with those who are thrown into confusion by sudden poverty, infidelity, bereavement, or other disturbing experiences. The pastor and his wife who are not too happily adjusted to each other should find help for themselves, as well as for those to whom they minister, in the discussion of "Common Conflicts in Marriage."

Both authors are leading authorities in the field of Marriage and Family Life. Mrs. Duvall is secretary of the National Conference on Family Relations. For eight years, she was the director of the Association for Family Living in Chicago. She has completed her residence requirements for the doctor's degree in the field of human development. Dr. Hill is associate professor of Sociology at Iowa State College. He organized and directed, for four years, the courses in marriage at the University of Wisconsin. The large number of acknowledgments which appear in footnotes, and the list of selected readings at the end of each chapter, indicate that the authors have drawn upon the best source material as well as their own experience and observation. The preface states: "Its (the book's) concepts have been rigorously tested by all members of our joint families from infant Susan to debutante Jean. The book is herewith dedicated to democratic families everywhere by these nine, collaborators all."—***James R. Love.***

For Veterans

HEY BUDDY! *By James W. Kennedy. The Cloister Press, $.15, $1.50 per doz.*

Hey Buddy! is a helpful booklet in which the author, an Episcopal minister, carries on a free-verse monologue, designed to aid the G.I.'s in thinking through those areas where the realities of battle have blasted their faith and hope in life.

Instead of being final, the book suggests a good beginning, at several points, for clearing up our war-weary minds.—***Lyle L. Burdick.***

Daily Meditations

MEDITATIONS FOR MEN, *by Daniel Russell. Abingdon-Cokesbury Press, 446 pp., $1.*

Daniel Russell was, for almost forty years, the effective minister of a great institutional church on the Broad-way of our modern Babylon. He knows, like his Lord, "what is in man"; and this book, small only in physical compass, is the garnering of a lifetime, put into print for men who wrestle with life. "Failure and Success," "As a Man Desires," "Men and Sheep," "The Straight Among the Crooked," are some of his daily themes.

Short Scripture, five or six short paragraphs of exposition or illustration, a verse of poetry or a brief prayer, are all given in the compass of one page; this is the daily portion. The brevity will attract the busy man, and the quality will hold his attention and keep him reading long after the New Year. The book is reverent, human, Christ-centered, uplifting, sustaining—a man's book and a gentleman's book.—***Jesse Halsey.***

It Is the Spirit That

A Sermon for Pentecost

Being "contemporary," said this Danish philosopher, "is the central thought of my life." His sermon, among the last of his works, written pseudonomously a hundred years ago, is as needful in our present life as it was in his. It is from his *For Self Examination*, translated, by Walter Lowrie (Princeton University Press. See page 45), and is reprinted in THE PASTOR with the permission of the translator and the publisher. The text: Acts 2:1-12.

Prayer

Thou Holy Ghost, Thou makest alive, bless also this our gathering, the speaker and the hearer; fresh from the heart it shall come, by Thine aid, do Thou let it also go to the heart.

MY HEARER. If thou wilt give heed, not to the way one talks on holy days in our churches, but to the way they talk on week-days, and for the matter of that also on Sundays outside of church, thou wilt scarcely find anyone who does not believe in—let us say, for example, the spirit of the age, the *Zeitgeist*. Even he who has taken leave of higher things and is rendered blissful by mediocrity, yea, even he who toils slavishly for paltry ends or in the contemptible servitude of ill-gotten gain, even he believes, firmly and fully too, in the spirit of the age. Well, that is natural enough, it is by no means anything very lofty he believes in, for the spirit of the age is after all no higher than the age, it keeps close to the ground, so that it is the sort of spirit which is most like will-o'-the-wisp; but yet he believes in spirit. Or he believes in the world-spirit (*Weltgeist*), the strong spirit (for allurements, yes), that powerful spirit (for delusions, yes), that ingenious spirit (for deceits, yes); that spirit which Christianity calls an evil spirit—so that, in consideration of this, it is by no means anything very lofty he believes in when he believes in the world spirit; but yet he believes in spirit. Or he believes in 'the spirit of humanity,' not spirit in the individual, but in the race, that spirit which, when it is god-forsaken by having forsaken God, is again, according to Christianity's teaching, an evil spirit—so that in view of this it is by no means anything very lofty he believes in when he believes in this spirit; but yet he believes in spirit.

On the other hand, as soon as the talk is about a holy spirit—how many, dost thou think, believe in it? Or when the talk is about an evil spirit which is to be renounced—how many, dost thou think, believe in such a thing?

How does this come about? Is it perhaps because the situation becomes too serious when it is a holy spirit? For the spirit of the age, the world-spirit, and such-like, I can talk about, believe in, and thereby I do not exactly need to think of anything definite, it is a sort of a spirit, but I am by no means bound by what I say; and not to be bound by what one says is something people set store by. . . . Yes, he who believes in the spirit of the age and in the world-spirit, he to be sure, according to Christianity's opinion, believes in an evil spirit; but this is not his opinion, and in so far he does not believe in an evil spirit. For him, in a deeper sense, the opposition between good and evil does not really exist; slack or loose as he is—in a literal sense, dissolute—doubting in his faith, unstable in all his ways, pliant to every slightest wind of the age, the object of his faith is of the same sort, something airy, the spirit of the age—or, worldly as he has become in his thought, the object of his faith is concordant—the world-Spirit.

But Christianity, which requires renunciation of the evil spirit, teaches that there is a Hoy Spirit. And today in the Church we celebrate the festival of the Holy Spirit, Pentecost, in remembrance of that day when the Spirit was first poured out upon the Apostles. So today it is the Holy Spirit one must speak about, as we will now do, speaking upon the text:

It Is the Spirit Which Giveth Life

My hearer. With regard to Christianity, there is nothing to which every man is by nature more inclined than to take it in vain. There is nothing whatsoever in Christianity, not one solitary Christian definition, which may not, by undergoing a little alteration, merely by leaving out a subordinate determinant, become something entirely different, something of which it can be said that 'it has entered into the heart of man to believe'—and so it is taken in vain. On the other hand, there is nothing which Christianity has secured itself against with greater vigilance and zeal than against be-

Giveth Life . . . By SOREN KIERKEGAARD

ing taken in vain. There is absolutely no definition of Christian truth given without the subordinate determinant which is posited at the outset by Christianity, namely, death, this thing of dying—by which it would secure Christian truth against being taken in vain. . . .

So it is also with this Christian truth: it is the Spirit which giveth life. To what feeling does a man cling tighter than to the vital feeling? What does he more strongly crave and more vehemently than to feel keenly the pulse of life in himself? What does he shudder at more than at dying? But here is preached a life-giving Spirit. So let us grasp at it. Who will hesitate? Give us life, more life, that the vital feeling may expand in me, as though all of life were gathered together in my breast!

But might this be what Christianity is, this dreadful error? No, no! This bestowing of life in the Spirit is not a *direct* increment of the natural life of man, *immediately* continuous with this—oh, blasphemy, oh, horror, thus to take Christianity in vain!—it is a new life. A new life, yes, and this is no mere phrase, as when the word is used for this or that, whenever something new begins to stir in us; no, a new life, literally a new life—for (observe this well!) death comes in between, this thing of being dead; and a life on the other side of death, yes, that is a new life. . . .

It is the Spirit which giveth life. Yes, it giveth life through death. For as it is said in an old hymn which would comfort the survivors for the loss of the deceased, 'With death we began to live,' so in a spiritual sense it is true that the communication of the life-giving Spirit begins with death. Think of today's festival! It was indeed a Spirit which makes alive which on this day was poured out upon the Apostles—and verily it was also a life-giving Spirit, as is shown by their life, by their death, whereof we have witness in the history of the Church, which came into existence precisely by the fact that the Spirit which giveth life was communicated to the Apostles. But what was their condition before this? Ah, who like the Apostles could teach what it is to die unto the world and unto themselves? For who has ever cherished such great expectations as for some time the Apostles were in a certain sense prompted to entertain? And whose expectations ever were so disappointed? Then came Easter morning, it is true, and Christ rose from the grave, and then came the Ascension—but what then further? Yes, He then was carried up to glory—but what then further? Oh, dost thou believe that any human, even the most audacious human hope could dare in the remotest way to engage in the task which was set the Apostles? No, here every merely human hope must despair. Then came the spirit which made alive. So then the Apostles were dead, dead to every merely earthly hope, to every human confidence in their own power or in human assistance.

Therefore, first death, first thou must die to every merely earthly hope, to every merely human confidence, thou must die to thy selfishness or to the world; for it is only through thy selfishness that the world has power over thee; if thou has died to thy selfishness, thou hast died also to the world. But, naturally, there is nothing a man clings to so tight as to his selfishness—which he clings to with his whole self! Ah, when in the hour of death soul and body are separated, it is not so painful as to be obliged to separate in one's lifetime from one's own soul! And a man does not cling so tight to his physical body as a man's selfishness clings to his selfishness! Let me take an example modeled after those old tales about what a man in more ancient times has experienced in the way of heart-felt sufferings, which these untried, sagacious times of ours will regard as a fable, possessing at most a little poetical value. Let us take an example, and to this end let me choose a subject about which we men talk so much and which employs us so much, I mean love. For love precisely is one of the strongest and deepest expressions of selfishness. So then think of a lover! He saw the object, and thereupon he fell in love. And this object then became his eyes' delight and his heart's desire. And he grasped after it—it was his eyes delight and his hearts desire! And he grasped it, he held it in his hand—it was his eyes' delight and his heart's desire! Then (so it goes in these old tales) a command was issued to him, 'Let go of this object!'—ah, and it was his eyes' delight and his heart's desire! My hearer, let us take pains to apprehend rightly how deep this shaft must penetrate if selfishness is really to be slain. For in his misery he cried, 'No, I will not let go, I cannot let go of this object; oh, have compassion upon me; if I may not retain it, well then, kill me, or at least let it be taken from me!' Thou canst well understand him; his selfishness would be wounded very deeply indeed by being deprived of the object, but he recognized justly that his selfishness would be still more deeply wounded if the requirement was that he should deprive himself of it. My hearer, let us go farther in order to follow the suffering into its deeper recesses when selfishness

must be killed even more completely. Let us take the 'object' also into account. So then this object, which he had desired, which he grasped, of which he is in possession, his eyes' delight and his heart's desire, this object which he must let go, ah, his eyes' delight and his heart's desire, this object, let us assume for the sake of illuminating more strongly the pain of dying to it, this object is of the same opinion as he, that it would be cruel to sunder it from him—and it is he who must do this! He is to let go of that which no earthly power thinks of depriving him of, which now he finds is doubly difficult to let go, for (thou canst well imagine this) the object resorts to tears and prayers, invokes the living and the dead, both men and God, to prevent him—and he it is who must let go of this object! Here we have (if indeed he manages to get round that sharp corner without losing his senses)—here we have an example of what it is to die. For not to see his wish, his hope, fulfilled, to be deprived of the object of his desire, his beloved—that may be very painful, selfishness is wounded, but that does not necessarily mean to die. No, but to be obliged to deprive oneself of the object of desire of which one is in possession—that is to wound selfishness at the root, as in the case of Abraham, when God required that Abraham himself, that he himself—frightful!—with his own hand—oh, horror of madness!—must sacrifice Isaac, Isaac, the gift so long and so lovingly expected, and the gift of God, for which Abraham conceived that he must give thanks his whole life long and would never be able to give thanks enough—Isaac, his only son, the son of his old age, and the son of promise. Dost thou believe that death can smart so painfully? I do not. And in any case, when it is a question of death, it is then all over with, but with this thing of 'dying from' it is by no means all over with, for he does not die, there lies perhaps a long life before him . . . the deceased.

This is what it means to die. But before the Spirit can come which giveth life thou must first die. Ah, sometimes when for a day or for a longer period I have felt so indisposed, so weary, so incapacitated, so (this indeed is the way we express it) almost as if I were dead, then I too sighed within myself, 'Oh bring me life, life is what I need!' Or when perhaps I am taxed beyond my strength and discover, so I think, that I can hold out no longer; or when for a while it has been as if I had only misfortune in everything, and I sank down in despondency—then I have sighed within myself, 'Life, bring me life!' But from this it does not follow that Christianity is of the opinion that this is what I need. Suppose it held another opinion and said, 'No, first die completely; this is thy misfortune, that thou dost yet cling to life, to thy life which thou callest a torment and a burden, die completely!' I have seen a man sink almost into despair, I have also heard him cry out, 'Bring me life, life, this is worse than death which puts an end to life, whereas I am dead and yet not dead!' I am not a severe man; if I knew any assuaging word, I should be very willing to comfort and cheer the man. And yet, and yet it is perfectly possible that what the sufferer had need of was really something else, that he needed harder sufferings. Harder sufferings! Who is the cruel one who ventures to say such a thing? My hearer, it is Christianity, the teaching which is offered at a sellingout price under the name of gentle comfort, whereas it—yes, verily, it is the comfort of eternity and for ever, but indeed it must take a rather hard hold. For Christianity is not what we men, both thou and I, are only too prone to make of it, it is not a quack. A quack is at your service right away, and right away applies the remedy, and bungles everything. Christianity waits before applying its remedy, it does not heal every wretched little ailment by means of eternity—this clearly is an impossibility as well as a self-contradiction—it heals by means of eternity and for ever when the sickness is such that eternity can be applied—that is to say, to this end thou must first die. Hence the severity of Christianity, in order that it may not itself become twaddle (into which we men are so prone to transform it), and in order that it may not confirm thee in twaddle. And the rightness of this thou surely hast experienced in relation to smaller matters. Hast thou never had the experience—I have—that when perhaps thou hadst begun to moan and already to say, 'I can't endure it any longer,' then the following day, when thou wast treated rather more sternly than ever—and then what? Then thou wast able to do it! When the horses groan and pant, thinking that they are jaded and that therefore a handful of hay is what they need—but when on the other hand, even with the halt of an instant the heavily loaded wagon would roll back to the brink and perhaps drag horse and driver and all with it into the abyss—is it then so cruel of the driver that the blows fall frightfully, frightfully, as he never had had the heart to beat that team of horses especially, which were to him (such a thing may well be true) like the apple of his eye—is that cruel, or is it loving? Is it cruel to be (if one will) cruel when this is absolutely the only thing that can save from destruction or help one through? So it is with dying.

My hearer. Then, then cometh the life-giving Spirit. When? Why, when this has come to pass, when thou art deceased; for as it is said, 'If we be dead with Christ, we shall also live with Him,' so also it may be said 'If we are to live with Him, we must also die with Him. First death, then life. But when? Well, when the first has come to pass; for with the coming of the life-giving Spirit it is as with the coming of the 'Comforter' which Christ promises the disciples. When comes the Comforter? He comes when all the dreadful things which Christ predicted of His own life have come first, and the like horrors which He predicted concerning the lives of the disciples—then comes the Comforter. And that He comes precisely at that same instant is not said; it is said only that it is

when the first has come to pass, when this dying has occured. Thus it is with the coming of the life-giving Spirit.

But it comes, it does not disappoint by failure to appear. Did it not come to the Apostles, did it disappoint them? Did it not come later to the true believers, did it disappoint them by failing to make an appearance?

No, it comes, and it brings the gifts of the Spirit: life and spirit.

It brings *faith*, 'faith,' that only being in the strictest sense faith which is the gift of the Holy Spirit after death has come between. For we men are not so precise in the use of words, we often speak of faith when in the strictest Christian sense it is not faith. In every man, with differences due to natural endowment, a stronger or weaker spontaneity (immediacy) is inborn. The stronger, the more vitally powerful it is, the longer it can hold out against opposition. And this power of resistance, this vital confidence in oneself, in the world, in mankind, and (among other things) in God, we call faith. But this is not using the word in a strictly Christian sense. Faith is against understanding, faith is on the other side of death. And when thou didst die, or didst die to thyself, to the world, thou didst at the same time die to all immediacy in thyself, and also to thine understanding. That is to say, when all confidence in thyself or in human support, and also in God as an immediate apprehension, when every probability is excluded, when it is dark as in the dark night—it is in fact death that we are describing—then comes the life-giving Spirit and brings faith. This strength is stronger than the whole world, it possesses the powers of eternity, it is the Spirit's gift from God, it is thy victory over the world, in which thou dost more than conquer.

And next the Spirit brings *Hope*, hope in the strictest Christian sense, this hope which is hope against hope. For in every man there is a spontaneous (immediate) hope, in one man it may be more vitally strong than in another, but in death (i.e. when thou dost die from) every such hope dies and transforms itself into hopelessness. Into this night of hopelessness—it is in fact death we are describing—comes then the life-giving Spirit and brings hope, the hope of eternity. It is against hope, for according to that merely natural hope there is no hope left and so this is hope against hope. . . .

O thou who perhaps to the point of desperation art fighting hopelessly and in vain to find hope, it is this, is it not, which makes thee indignant, that in thine opinion thou canst absolutely victoriously make it evident even to a child or to the stupidest man that for thee there is no hope; and perhaps it is precisely this that embitters thee, that they will contradict this. Well then, entrust thyself to the Spirit, for with it thou canst talk, it acknowledges at once that thou art in the right, it says, 'That is quite right, and to me it is very important that this be insisted upon, for it is precisely from this that I, the Spirit, reduce the proof that there is hope: hope against hope.' Canst thou require more? Canst thou think of any treatment better adapted to thy situation in suffering? It is granted that thou art in the right, that there is no hope; thou has got the justice thou didst demand, and thou didst demand also to be what thou art, to be spared this prattle, all these loathsome grounds of consolation, thou art permitted, to thy great content, to be as sick as thou wilt without being disturbed by quacks, thou art permitted to do that which ends pain and quiets unrest, to turn away thy face and die, liberated from the baleful medical treatment of those who cannot bring new life but strive painfully to keep thee alive or hinder thee from dying —and in addition to all this thou dost get the 'hope' which is against hope, the Spirit's gift.

Finally, the Spirit also brings *love*. In other passages I have sought to show (what one cannot often enough lay stress upon, and never can make clear enough) that what we men extol under the name of love is selfishness, and that if we do not pay attention to this, the whole of Christianity becomes confusion to us.

Only when thou art dead to selfishness, and therewith to the world, so that thou dost not love the world, neither the things that are in the world, dost not even love selfishly a single person—when in love to God thou hast learned to hate thyself—only then can there be question of the love which is Christian love. According to our merely human conceptions, love coheres "immediately" with our nature; we regard it as a matter of course therefore that it is strongest in the days of youth, when the heart possesses in immediacy all its warmth and enthusiasm, opens itself to others in devotion, responds to others in devotion. And so too we regard it, if not as a matter of course, yet as the usual course of things, that afterwards, as a man grows older, his nature attaches itself less to others, is closer, does not open itself so receptively, does not so openheartedly respond—which conviction we also explain as a sorry consequence of sorry experiences. . . .

Oh, my friend, how dost thou suppose the Apostles had learned to know man, does it seem to thee that it was from the favourable side? Verily, if ever there was any one (yet among those who are always afoot with much talk about this young, full, loving, friendly heart of youth, such a one is hardly to be found) who was justified in saying, 'I have so learned to know men that I am sure they do not deserve to be loved'—then it was Christ's Apostles! And this is an embittering experience; it is so natural to wish to find in men what one can love, and yet this is not an unreasonable experience when what is sought after is not the other's good, or not that alone. Not to find anything of the sort, to find the very opposite, and to find it on the scale the Apostles found it—ah, that is enough to be the death of one! And in a certain sense it was the death of the Apostles —they died, everything grew dark round about them (it is in fact death we are talking of!), when they had the frightful experience that love is not loved, that it is hated, that it is mocked, that it is spat upon, that it is crucified, in this world, and crucified while the justice which condemns it tranquilly washes its hands, and while the voice of the populace is loud for the robber. So surely they swore eternal enmity to this unloving world? Ah, yes, in a certain

sense, but in another aspect, no, no; in their love for God, in order that they might abide in love, they banded themselves, so to speak, together with God to love this unloving world—the life-giving Spirit brought them love. And so the Apostles resolved, in likeness with the Pattern, to love, to suffer, to be sacrificed, for the sake of saving the unloving world. And this is love.

Such gifts the life-giving Spirit brought to the Apostles at Pentecost—oh, that the Spirit would also bring such gifts to us, there is verily great need of this in our times.

My hearer, I have still a word I would say; but I will clothe it in a form of presentation which perhaps at the first glance will seem to thee less solemn. I do it, however, advisedly and intentionally, because I think that in this way it will make a truer impression upon thee.

Once upon a time there was a rich man who ordered from abroad at a high price a pair of entirely faultless and high-bred horses which he desired to have for his own pleasure and for the pleasure of driving them himself. Then about a year or two elapsed. Anyone who previously had known these horses would not have been able to recognize them again. Their eyes had become dull and drowsy, their gait lacked style and decision, they couldn't endure anything, they couldn't hold out, they hardly could be driven four miles without having to stop on the way, sometimes they came to a standstill as he sat for all he was worth attempting to drive them, besides they had acquired all sorts of vices and bad habits, and in spite of the fact that they of course got fodder in overabundance, they were falling off in flesh day by day. Then he had the King's coachman called. He drove them for a month—in the whole region there was not a pair of horses that held their heads so proudly, whose glance was so fiery, whose gait was so handsome, no other pair of horses that could hold out so long, though it were to trot for more than a score of miles at a stretch without stopping. How came this about? It is easy to see. The owner, who without being a coachman pretended to be such, drove them in accordance with the horses' understanding of what it is to drive; the royal coachman drove them in accordance with the coachman's understanding of what it is to drive.

So it is with us men. Oh, when I think of myself and of the countless men I have learned to know, I have often said to myself despondently, "Here are talents and powers and capacities enough—but the coachman is lacking." Through a long period of time, we men, from generation to generation, have been, if I may so say, driven (to stick to the figure) in accordance with the horses' understanding of what it is to drive, we are directed, brought up, educated in accordance with man's conception of what it is to be a man. Behold therefore what we lack: exaltation, and what follows in turn from this, that we only can stand so little, impatiently employ at once the means of the instant, and in our impatience desire instantly to see the reward of our labour, which just for this reason is deferred.

Once it was different. Once there was a time when it pleased the Deity (if I may venture to say so) to be Himself the coachman; and He drove the horses in accordance with the coachman's understanding. . . .

Think of today's text! There sit twelve men, all of them belonging to that class of society which we call the common people. They had seen Him whom they adored as God, their Lord and Master, crucified; as never could it be said of anyone even in the remotest, it can be said of them that they had seen everything lost. It is true, He thereupon went triumphantly to heaven—but in this way also He is lost to them: and how they sit and wait for the Spirit to be imparted to them, so that thus, execrated as they are by the little nation they belong to, they may preach a doctrine which will arouse against them the hate of the whole world, that is the task; these twelve men are to transform the world—and that on the most terrible terms, against its will. Truly, here the understanding is brought to a standstill. . . .

It is Christianity that had to be put through. These twelve men, they put it through. They were in a sense men like us—but they were well driven, yea, they were well driven!

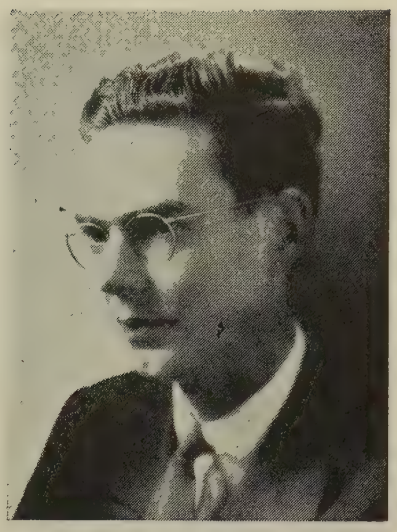
Then came the next generation. They put Christianity through. They were men just like us—but they were well driven! Yea, verily, that they were! It was with them as with that pair of horses when the royal coachman drove them. Never has a man ever lifted his head so proudly in loftiness above the world as the first Christians did in humility before God! And just as that pair of horses could trot, even if it were for a score of miles or more, without being pulled up to give them breath, so these ran, they ran at one stretch for three score years and ten without getting out of harness, without being pulled up anywhere; no, proud as they were in humility before God, they said, "It is not for us to lie down and dwadle on the way, we come to a stop first . . . at eternity!" It was Christianity that had to be put through; so they put it through, yea, that they did; but they also were well driven, yea, that they were!

O Holy Spirit—we pray for ourselves and for all—oh, Holy Spirit, Thou who dost make alive; here it is not talents we stand in need of, nor culture, nor shrewdness, rather there is here too much of all that; but what we need is that Thou take away the power of mastery and give us life. True it is that a man experiences a shudder like that of death when Thou, to become the power in him, dost take the power from him—oh, but if even animal creatures understand at a subsequent moment how well it is for them that the royal coachman took the reins, which in the first instance prompted them to shudder, and against which their mind rebelled—should not then a man be able promptly to understand what a benefaction it is towards a man that Thou takest away the power and givest life?

God Speaks to a Nationalist

A Sermon

By ROBERT E. LUCCOCK



A universal God, calling to 1946 America to accept her international responsibility, is the theme of this Independence-Day lesson, based on the message of the Book of Jonah. Today, the word of the Lord has come to us for the second time, says the pastor of St. Paul's Methodist Church, Northport, N. Y.

JONAH was a nationalist! He was a one-hundred-percent Israelist. Had there been an "Israel First" committee in the town where Jonah lived, he would have made a good chairman. He had all the qualities of a good storm trooper: Israel first, and damn the foreigners. Jonah was surly, completely untouched by compassion for human suffering, and unmoved by repentance.

God had asked Jonah to go to Nineveh, that great Assyrian city in the East on the banks of the Tigris river, and to preach there for the God of Israel. He didn't want to go; what business was it of his what happened to these foreigners? Pagans! Why should even God worry about them? Better that the whole tribe should be drowned in the ocean. Israel was the chosen people.

But more than that, Jonah was afraid. The Ninevities might respond to the preaching of his God; they might turn from their ways, and worst of all, God might show compassion on them. His mercy might extend beyond the boundaries of Israel, even to those loathsome Assyrians. Jonah was vindictive and bitter against them. No nationalist ever likes to think that perhaps God's destiny will include all nations with equality. Jonah tried to run away.

But he couldn't run away from God; God kept him alive—in the belly of a fish, the parable tells us. *For the second time the Eternal sent this message to Jonah. "Go to Nineveh, that great city, and proclaim there what I tell you."* Jonah couldn't get away from it. God was speaking to a nationalist. This time he went, and Nineveh repented from her ways. But, just as Jonah feared, *God saw what they were doing, and how they turned from their evil life.* He did relent. This angered Jonah, and vexed him mightily, so that he cried out to God, *"Ah, Eternal One, did I not say so, when I was still at home? That was why I fled to Tartessus. I knew thou wert a gracious and pitiful God, slow to be angry, rich in love, and ready to relent! Now then, O Eternal, take my life away. Better death than life!"*

But with infinite patience, God asks, *"Are you right to be angry?"* The pagan Ninevites had repented, but devout Jonah was unchanged in his vindictiveness and his hatred of these foreign peoples. So Jonah went outside the city to wait, and watch. Perhaps, even yet, a vast cataclysm God would release upon the city. So God caused a gourd to spring up, protecting the sulking Jonah from the blast of the sun. God was like a father with a pouting child, ever so patient and ever so wise. The gourd was highly welcome to the frustrated prophet, but on the second day God sends a worm to strike the gourd dead. How petulant the childish Jonah becomes now! "I wish I were dead," he cries. What child has not screamed these words. With wonderful patience God inquires again, *Are you right to be angry over the gourd?* Is it so much that this one gourd, into which you put no labor, is withered? And Jonah screams, Yes, mortally angry! Well, asks God, still the loving father, talking to the peevish child, *am I not to be sorry for that great city, Nineveh, with over a hundred and twenty thousand infants in it, who know not their right hand from their left and with all its cattle?*

There are parable ends—likewise the book of Jonah. It is the only book in the Bible that ends with a question (save the rhetorical question at the end of Nahum which is no real question). We do not know what Jonah answered. Perhaps it is not necessary to know. Perhaps the question is directed beyond Jonah to all who read the book. Perhaps this is God's intent; we are the ones to "finish" the book of Jonah. You answer that question: It doesn't matter what Jonah thought; what do you think? Is God not to be sorry for that great city Nineveh, with over one hundred and twenty thousand infants in it who know not their right and from their left?

Now the book of Jonah is one of the most misunderstood books in the whole Bible. It is misunderstood because ever since it was written, perhaps three hundred years before Christ, people have insisted upon reading the book as though it were actual history. The book was never

intended to be a history book at all. It is a parable, to be compared with the great parables of Jesus: those of the Good Samaritan and the Prodigal Son. These are stories Jesus told to illustrate a truth; no one reads them as historical incidents. Likewise with Jonah, the author is telling a story to convey a truth.

But Jonah is not a fish story. The incident of the whale is quite incidental to the meaning and purpose of the book. For if we read it as a parable, we will see at once that instead of being a tale of a miraculous, super-natural escape from the belly of a fish, Jonah is one of the most profound books in the whole Bible. It is the greatest plea for internationalism and good will in all of the thirty nine books of the Old Testament. I can think of few books we more desparately need to recover and understand today than the book of Jonah. For truly, this ancient yet timeless plea for the international spirit and universal good will and world responsibility is a parable for America.

Twenty-five years ago the word of God came to America saying, "Go to Nineveh (to the world) with cooperation and good will." We tried to run away and hide in the belly of *isolation.* We were nationalists. Let the foreigners take care of themselves, we said. But one day we were thrown out of the refuge of isolation on the beaches of Pearl Harbor, Guadalcanal, Normandy. What torment and anguish we reaped there, will never be told. Then the word of the Lord came a second time, saying, "Go to Nineveh." A second time, to nationalist America, the word of the Lord has come. Wanting our own ways with God, our own prosperity, our own security, we hear God saying, "Go to the world and proclaim what I tell you."

This God, who speaks thus, is the God of *all* nations and peoples, as much to the Indonesians and South Africans and Germans and Japanese as to the people of this land. Jonah couldn't believe that God cared alike for Jerusalem and Nineveh. There's some of Jonah in every one of us. But the word came a second time to Jonah. His first refusal was not final, not with God. And the word has come a second time to us. Our first word is never the last with God. Ours is a God who pities and cares for all men, even our worst enemies, as he cared for the worst enemies of Israel, a God who wants all to repent and to be forgiven.

What is this universal God saying to a 1946 American nationalist? "Because I am your God, you have an international responsibility as well as a national obligation. You have a responsibility to the United Nations."

There is a disturbing likeness between our relationship to the United Nations and Jonah's preaching in Nineveh. Jonah preached there, it is true; but his heart was not in his preaching, and he really cared very little what happened there as a result of his preaching. We have signed the charter of the United Nations Organization, to be sure, but the big question is not whether we have put our signature on paper, but whether we have put our hearts into it. We have an international obligation to support the United Nations in our thoughts, attitudes, and in every way "by precept and by example" to demonstrate our inward loyalty to the ideal of internationalism, not allowing petty grievances to corrode the spirit of good will. It is our obligation to think of the world first.

Claud Bowers, writing in *The Young Jefferson,* says that in the darkest days of the American Revolution the policy of Washington was that: "the needs of Virginia had to be subordinated to the imperative necessities of the main (continental) armies whether in the north or south of the Old Dominion, and that the best trained troops of Virginia should be sent to support these armies and not kept at home in idleness waiting for a raid that might never eventuate."

Jefferson had to withstand some terrible criticism for seeming to rob Virginia in order to strengthen the continental army. People were colonialists in those days. But the birth of our nation, we owe to men of vision who could subordinate local interests to the welfare of the whole. They were men who could see that security for Virginia depended upon security for the whole colonial enterprise.

We have come a long way since that day; but our need is still for men who can think in terms of the whole —not nationalists now, but internationalists. Men who can think first of the world! It is not only a case of supplying arms and force if need be, as did Virginia in colonial days, but of making every venture to further the welfare of the *whole* world. We need to think in international terms about atomic energy. Precisely in what way atomic energy shall be made international is not for us to say. But that we must put our whole national effort into the international control and use of this force, for peace as well as war, seems hardly open to doubt any longer, in view of what has transpired since World War II ended. There is no defense against atomic bombs, and to drift or plunge into an international arms race would give us about as much chance of averting war as Virginia, and New York, and Massachusetts would have had winning the American Revolution if they had gone their own way, stoutly defending themselves, but having nothing to do with the other colonies.

Now, it is the world first; and God is saying to us, what he said long ago to Jonah: You must be the missioner of the God of good will to the world. "Go to Nineveh and proclaim there what I have told you." Nineveh is Asia, where we have been with our bombers and bayonets; God is saying now, "Go with medicines and Bibles." Nineveh is the South Pacific islands where we have been with landing barges and battleships; God is saying now, "Go with schools and churches." Nineveh is Europe where we have been with our armies and hatreds; God is saying now, "Go with mercy, justice and good will."

A friend of mine, who belongs to a wealthy church in an eastern city, recently received a copy of the budget of her church, with a request for the annual pledge. On studying the budget of the church, she discovered that the local expense budget was $25,000, for benevolences and World Service, $1,200—less than five per cent as much for the world as they were keeping right within the walls of the church. She wrote a letter back to the church saying, "If this is all you can afford to give to World Service, I believe this year I will

contribute my money elsewhere in places where it will be used in world wide humanitarianism and the relief of human suffering." We can be narrow nationalists in religion too: everything for ourselves and nothing for the rest of the world. That was Jonah's religion. Everything for Israel and nothing for Nineveh! To a religious nationalist God is saying, "Go to the whole world with my gospel of service, for the whole world is mine."

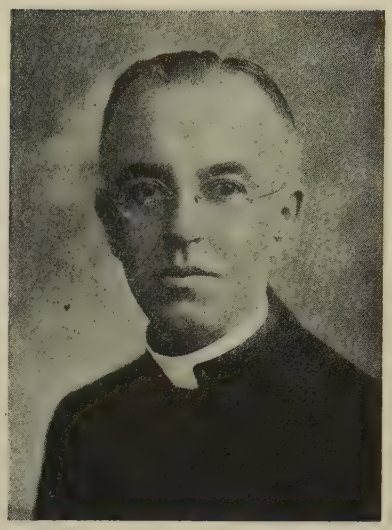
Let us take to heart, also, the lesson of the gourd. How impulsively angry we get when the gourds are taken away from us. How we complain because there are no cars available, because of the selfishness of labor unions and the obstinate refusal of management to grant higher wages despite higher profits. How we complain because we cannot maintain the lavish standards of living to satisfy all our whims. Yes, we are mortally angry sometimes. Yet all the time God is saying, "Are you right to be angry over the gourd?"

Are you angry over some withered gourd? Consider the picture, which appeared in one of our magazines last winter, of a little German girl in a Berlin railroad car clutching a piece of bread in her hand, with an identification tag around her neck, and tears running down her face as she is evacuated from her home during a cold winter. Is God not to be sorry for that? What are we doing for God to feed the hungry of the earth?

Or consider the spectacle of thousands of women and children in Asia lying on benches in crowded railroad stations, waiting days and weeks to be taken out of the cities to forage for food and shelter in the open country. Is God not to be sorry for that? What are we doing for God, to rehabilitate suffering humanity?

So we hear God speaking now to every nationalist, wherever he may be in the world, saying: "I am the God of *all* peoples, Nineveh as well as Jerusalem; Asia as well as America. I want *all* peoples to repent. Mine is a gospel of peace and good will, mercy and redemption for all people. Go unto the world, and proclaim my gospel." And then God leaves us with a question. "Am I not right to be sorry for this world?"

The World's Greatest Orchestra



A Sermon by

ALBERT H. CANN

Interpretation of the teachings of Jesus (the Great Composer) is the supreme task of the Church (the Greatest Orchestra on earth) in meeting the crises of human affairs, says the pastor of the Methodist Church of Cheshire, Conn. He was inspired to make his sermon comparison, of the Church with a great symphony, by a life-long interest in music. His text—Isaiah 45:22.

A GREAT orchestra truly interprets the thoughts of the masters; the world's Greatest Orchestra, the Church, has for its supreme task the interpretation of the thought of *the* Master. In every orchestra, organization and discipline are essential to effectiveness; this is no less true of the Church.

An attractive hall, a podium for the conductor, music scores, instruments—these constitute the materiel of the orchestra. For the Greatest Orchestra, the church building supplants the hall; the instruments are the talents of its members; the music score is the Bible; the podium becomes the pulpit—not an ecclesiastical "elevation," but a lifting up which makes the pastor's message more audible.

Included in the personnel of the symphony orchestra are the conductor, the concert master or assistant, the violins, the bass viols or contra-basses, the trumpets, the percussion instruments, the soloists, and the librarian.

The conductor has pontifical authority, likewise the Leader of the world's Greatest Orchestra, Jesus Christ, is the ultimate Person beyond whose word there is no court of appeal. To the question of Pilate: *Art thou a king then?* Jesus answered: *Thou sayest that I am a king.* To the Samaritan woman at Jacob's well, who said: *I know that Messias cometh, which is called Christ,* Jesus replied: *I that speak unto thee am He.* If untrue, such claims would have branded Him as an impostor.

The conductor's beat determines the effective presentation of the composer's message; the tempo of humanity's welfare is set by Christ. Being Son of Man as well as Son of God, the great Leader knows the capacity of His players. As they heed our text: *Look unto Me,* He inspires them to that co-operation which spells harmony. The Great Conductor said of Himself: *And I, if I be lifted up . . . will draw all men unto me.*

The conductor's faith in his men makes success inevitable. Of the Great Conductor, Isaiah wrote: *He shall see of the travail of his soul, and shall be satisfied.*

The representative of the Great Conductor, the concert master, is the pastor in each church. He may, without arrogance, quote St. Paul: *Be ye followers of me, even as I also am of Christ.* In interpreting the score, the Bible, by directing each

member of his church, he develops those nuances: the crescendo, arousing to action, and the decrescendo, transforming emotion into activity, which make the Church's message effective.

No one is questioned, on joining a symphony orchestra, as to his ancestry or race. The list of names of the average organization looks like the roster of delegations to the United Nations; so, many people shall come from the east and the west and sit down to play in the world's Greatest Orchestra, the Church. Hence, all who will read and play the score, the Bible, follow the concert master, and heed the Great Conductor's command: *Look unto Me,* are invited to participate as members.

The violins proclaim the melody. The Church's members should know and proclaim the leading themes of the gospel.

In every church, unobstrusive individuals, like the contra-basses, stand, like Gideon's three hundred, *every man unto his place.* Never assigned a solo part, they are integral to the harmony.

The trumpets are the radicals, the prophets, whose task is to alarm *them that are at ease in Zion.* Says St. Paul: *If the trumpet give an uncertain sound, who shall prepare himself to the battle?* Dean Roscoe Pound tells of a small boy who, on being asked: "What is the Matterhorn?" answered: "The Matterhorn is a large horn that is blown when something is the matter." Today, when so much is the matter, more power to the trumpeters!

Dean Church said of the Oxford Movement: "We must make a row about it." To provide dignified publicity, promotional agents and church editors arouse attention through the percussion instruments.

The soloists, often referred to as in the "detached" service, are, nevertheless, a definite part of the Church. Occupying the so-called "important" positions, the work of their accompanists, the Church's members, is no less worthy. As the soloist of a symphony orchestra was once a member of an orchestra, so the episcopal or executive soloist was once a pastor and, prior to that, a layman.

As the orchestra's librarian provides each player with scores and accessories, so the sexton sees that the church's members are *thoroughly furnished unto all good works.* Sometimes referred to as the "janitor," his work is relatively as sacred as that of the clergy.

Just as classical architecture lays down strict canons for the creation of design, so the composition of the symphony must hew to the line. A series of pretty tunes does not constitute a symphony. Some sermons become, by the use of inept illustrations, only a string of pretty tunes.

The classic, or sonata, form of the symphony provides for four movements, each a chapter of the work. The first is the *allegro,* quick and lively; the second the *adagio,* containing a slow and graceful tempo (or an andante, a moderate movement); the *scherzo,* or playful movement, follows; and the *finale* brings the work to a stirring conclusion.

The message of the Church may well follow the sonata form. Its urgency suggests the *allegro,* with its quick, vivid passages. People respond to the appeal of brightness. *Behold, I bring you good tidings of great joy, which shall be to all people* is the introductory *allegro* of the Church's message.

The contrasting *adagio* which follows suggests the somber realities of life. The experience of repentance; the acceptance of misfortune as the divine method of refining character; the contemplation of death as a Christian experience of triumphant transition—these justify the *adagio* in life's symphony.

Too deep absorption in seriousness leads to morbidity. The antidote is the *scherzo.* Over-emphasis on the *adagio* and the total absence of the *scherzo* in preaching is fatal. The pious assertion that Jesus never smiled is not convincing. His sense of humor pervaded His parables. *Jesus wept,* but no one can truly weep with men who has not laughed with them. *I am come,* said He, *that they might have life, and that they might have it more abundantly.*

The *finale* of the gospel is an *allegro con fuoco,* a fiery, spirited, and joyous progress to a victorious consummation. To those who foretell the near approach of a cataclysmic end to all human effort, we quote St. Peter: *Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness.*

Sight-reading, by the musician, comes only through constant practice; facility in understanding the Scriptures comes only from similar vigilance. An unopened score is an unplayed score: a closed Bible means a testimony silenced.

In the world's Greatest Orchestra individual practice, by means of private devotion and rehearsals through regular attendance upon public worship is essential to accurate performance. How long would a man retain his membership in a symphony orchestra if he gave the same silly excuses which so many offer for absence from the services of the church?

The world is the audience of the Greatest Orchestra, and the crises in human affairs constitute its series of concerts. In the audience are many critics, whose comments the players may well heed. The gospel presents many themes, or *motifs,* dealing with vital issues; the audience expects to hear them faithfully presented.

Just as every market place was to Chaucer a setting for a pageant, and to Shakespeare all the world was a stage, so, to the creative imagination of the composer all things in the universe, animate and inanimate, are source materials. Rossini said: "Give me a laundry list and I will set it to music." From the merry pranks of a sorcerer's apprentice to the quest of the Holy Grail, for the composer "the field is the world."

Walt Whitman said: "Music is what awakes from you when you are reminded by the instruments." The World's Greatest Orchestra, the Church, by awakening within us the music of high idealism, will answer the familiar prayer, *Thy kingdom come, Thy will be done on earth as it is in heaven,* and heaven shall join earth in the chorus of innumerable voices which sing: *Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. . . . Blessing and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever.*

CHRISTIAN EDUCATION:

Visualization in the Junior Church

By FRANK MARSTON

Motion pictures have served as a valuable method of Christian teaching in the junior church organized by Frank Marston, who serves Grace Methodist Church, Jacksonville, Ill. In this article he includes the order of worship for the junior service, which is held for the children at the same time as the regular Sunday morning worship service.

IN A ONE-ROOM, country schoolhouse, consisting of twenty-one children from the ages of six to fourteen, a teacher asked the question, two weeks before the Christmas holidays, "Can any of you tell me why we celebrate Christmas?" Of the twenty-one children, only five gave the correct answer.

When I heard this story, it started me thinking; is it true that not fifty per cent of our boys and girls know why we celebrate Christmas; and is it true that many of the boys and girls who are attending the church school do not know the answer to the question the school teacher asked? If so, how could we correct the situation?

Facing the problem as a minister should, I feel that one way to correct this religious ignorance is to educate our boys and girls through the process of visualization. We purchased, therefore, one of the best sound- motion-picture projectors. What to do with it, and how to use it, were questions not easily answered. I decided to organize a junior church, which would meet at the same time as that of the regular Sunday morning worship service.

Realizing that most of our children are movie minded, I felt that a good substitution for the sermon to the children would be the showing of religious films. The problem of getting such films each Sunday morning became quite serious for a time; but The Methodist Publishing House furnished an answer to the problem. Here is a partial list of the films we have used thus far:

Eskimo Children; Children of Alaska; That They Might Have Life; Thy Will Be Done; Navajo Children; Here Is China; For Times Like These; The World We Want to Live In; Pygmies of Africa; Children of Africa; Child Life; A Blackboard Civilization; Mexican Children; City of David; Children in Search of God; The Holy Land; A Countryside Teacher; As We Forgive; Jerusalem, City of Peace; The Unwelcome Guest; Christian Education in India; Handel; China's Children; Peoples of Western China.

The junior church meets each Sunday morning at 10:45 in charge of the minister's wife, a former school teacher. The children are taught the art of worship, and the service is practically a duplicate of the one for adults. The junior service, which is held in the chapel, follows this order:

ORDER OF SERVICE

PIANO MEDITATION
MORNING HYMN
HYMN
PRAYER
PRAYER BY THE CHILDREN:

O God, I thank Thee this morning for the home from which I come; and for my parents who clothe and feed me and try to make life beautiful for me. I thank Thee because I know they love me and will do everything to make me good, pure, and healthy. I ask Thee to help me show my love to them by doing little acts of kindness that will make them happy. Bless this church and everyone who is trying to make a better world in which to live. In Thy name, I ask it. Amen.

RESPONSE
"Hear Our Prayer, O Lord"
ANNOUNCEMENTS
OFFERING
RESPONSIVE READING
THE LORD'S PRAYER
SCRIPTURE READING
SPECIAL MUSIC
HYMN
PICTURE SERMON: "China's Children"
DISCUSSION OF THE PICTURE
BENEDICTION

It is not an easy matter to write prayers for children and it takes a good deal of thought and preparation to write in the language that is understood, for the children who attend the junior church, range from the ages of three to fifteen.

The ushers are chosen, each week, from the members of the junior church, and the picture machine is in charge of two young men from our youth group. The film is shown twice; and after being shown the first time, the leader directs a discussion centered around the picture. The children take an active part and the questions they ask are usually intelligent and important. After a discussion of approximately ten minutes, the film is shown again for the sake of further discussion.

The attendance ranges from fifty to one hundred children each Sunday morning. The junior church does not detract from the attendance at the church school, but, rather, has increased it. The slogan has been changed from: "Bring your children to church," to "Grace Church, the church where the children bring their parents."

The parents realize that they can attend the adult service more often now, when the children are attending the junior church. In these days, when it is difficult to get help, the junior church solves a very serious problem in many homes by giving all members of the family an opportunity to attend the services.

Since using the sound motion pictures, the children are now asking more questions of the parents, concerning the Bible and missionary work, than ever before; and the result is that the parents themselves are asking questions of their minister, in order that they might be able to give answers to the questions of their children.

We feel that many of the films used thus far, have been most valuable in missionary and World Service education. The boys and girls, through the help of visualization, are becoming missionary minded, and

their interest in boys and girls of other lands is becoming so profound that they are asking for more films concerning the child life of the other nations of the earth.

One word of caution is given to ministers who might decide to organize a junior church on the basis of Christian education through visual aids: it takes a lot of work in preparing and planning for the different types of films that are helpful to the children. I presented my needs before the Visual Education Department of The Methodist Publishing House and our whole program has been practically arranged by them, after we expressed our particular need for certain films. The results, so far, have been most gratifying.

Combat Alcoholism Through Education

By ALLEN E. CLAXTON

How one church combats alcoholism through a systematic program of educational evangelism is the theme of this article by the pastor of Broadway Temple Methodist Church, New York City.

TRAINING in total abstinence from alcohol is historically an important part of our Methodist Church program. In 1815, the general conference made this work official. The use of habit forming narcotics, either as beverages or for any non-medical purposes has never been regarded lightly by Christian people.

The recent increase in arrests for drunkenness has been so great that alert social agencies are becoming alarmed. Some cities like New York are appointing special commissions to deal with the problem, and even the liquor industry itself can no longer ignore the trail of devastation, human wreckage, and death which beverage alcohol leaves in its wake.

But what can the Church do about it?

First of all, it must learn to hate the sin without hating the sinner.

Second, the Church must carry on a program of education and enlightment to combat the false claims of liquor advertisers and the alluring enticements of attractive dispensaries.

Third, it must make a conscientious effort to decrease the use of alcoholic beverages, both with respect to the number of persons drinking and the amount being consumed.

Fourth, it must strive to make social drinking unpopular by revealing it as the destructive, demoralizing, disgusting habit that it is.

Fifth, it must seek to rehabilitate both the drunkard and the light drinkers.

Finally, the Church must give itself primarily to the task of Christian regeneration, the work of saving men and women from ineffective living—to New Life under the guidance and power of the Holy Spirit.

As an indication of what one church has done in this direction, I have been requested to outline our approach to the problem at Broadway Temple. Each year we set aside at least a month for specific emphasis in this field. The matter is brought up in our Official Board Planning Conference, and the heads of all organizations in the church agree to co-operate. We divide our efforts into four principal parts: *Education, Demonstration, Exhortation,* and *Consecration.*

I. *Education.*

A. The Pastor preaches four sermons during the month on various phases of the problem, pointing out the personal and social consequences in relation to the Christian ideal.

B. Four Sunday evening services are set aside for special presentations by experts. Recently included:

1. Motion picture—"It's the Brain That Counts" (can be obtained through the W. C. T. U.).

2. Lecture by Mrs. D. Leigh Colvin, president of W. C. T. U.

3. Address by dry member of Congress (Congressman Joseph R. Bryson).

4. Presentation of drama—"Prisoner at the Bar," using the Official Board for the cast.

C. A virtual snowstorm of literature, leaflets, tracts, and graphs is provided for the entire church membership.

1. Each Sunday every child in the church school takes home an appropriate leaflet or tract.

2. Each Sunday appropriate materials are handed to all members of the congregation.

3. At all meetings of groups and clubs, appropriate literature is discussed, and made available for home reading.

D. Alcoholism is made the topic for a portion of all young people's meetings during the month. Discussions, debates, and special lectures to the young people are provided.

E. The men's club, the women's societies of the church, and all groups participate by making the study of alcoholism part of their monthly programs.

II. *Demonstration.* Demonstrations of many types are available.

A. Posters are located throughout the church at strategic places. Pictorial demonstrations of the effects of alcohol are brought before the church school, the youth groups, the men's club. Leaders and speakers competent to deal with the subject are invited to address different bodies of the church, telling of their experiences with alcohol from a medical, social, or personal point of view.

B. Visits are made by various groups to the Bowery Mission, Chinatown, and similar liquor-ridden areas of the city.

C. The heads of missions and the Salvation Army are asked to present demonstrations of their work.

III. *Exhortation.* Throughout the month, a sane, calm, and constructive attitude is taken toward the entire matter, but a *consistent plea for total abstinence and for the complete surrender of one's life to God through Christ is made.* Every sermon, every lecture, every demonstration carries the implication that the only answer to alcoholism is total abstinence. Every presentation finishes with a plea for complete Christian living.

Leading laymen of the church have an opportunity to express their convictions and to ask others to join them in abstinence.

IV. *Consecration.* Following the belief that putting oneself on record clears the air and makes definite one's purpose, total abstinence pledge-cards are distributed at the close of the month's program. Large numbers of pledges are obtained, and there is every reason to believe that most of them are kept. The greatest number come from the young people who are thus taking their first voluntary and determined step toward the solution of this social problem. This is most encouraging.

Whole families have been brought into the membership of the church through this straightforward handling of a painful domestic evil. An honest facing of moral responsibility has opened the eyes of many regarding other social implications of the gospel.

Stewardship and the Children

By ROBERT W. DUEL

Children receive very little instruction in financial stewardship. The Church has here an opportunity which can result in future years in an adult membership, much more responsive to world need, believes the Methodist pastor of the Heron Lake-Okabena Charge, Heron Lake, Minn.

HOW to make the Crusade for Christ contribute to our children a constant educational influence in stewardship was our problem. We started from scratch. Although we have the Group Graded lessons in Sunday school and the Closely Graded lessons in weekday instruction, we were receiving little from the children in the way of financial contributions. We have 101 children in weekday instruction. The parents of sixty never attend church; the parents of thirty attend very irregularly. The board of education voted to have one offering each month, in the Sunday school, go to the Crusade and for World Service; and we set apart the last Sunday of the month as Crusade Sunday.

The week prior to Crusade Sunday, we send to every family a letter enclosing an envelope for each child. In that letter we try to give a stewardship lesson and to print the names of the children who have participated as givers. The children are fond of getting the credit they deserve. Through the letters, we have contacted each month 125 children. Eighty-nine have contributed, and the total receipts from the children and the Sunday school has been two hundred dollars above expenses, which amount is two-thirds of our former World Service contribution of the churches.

The monetary emphasis, of course, has only been one emphasis in our program. The children have been developing a clear stewardship and World Service consciousness. We are sure that new conceptions have been lodged even in the minds of children who have not contributed. The immediate financial success is not determinative of the value of our project. The purpose is educational and the plan will have to run for a number of years before its complete effectiveness will be known. We believe we are reaching children who would not otherwise be reached with the stewardship appeal.

If we had succeeded with the children during the past twenty-five years, we would have today an adult membership more responsive to the world need. We never seem to get very far in stewardship instruction with adults. I have worked all the programs during and since the time of the Centenary, and I have never had an effective approach to the children prior to last year. What are we going to do as a church, next year and the years following? American children handle a good deal of their money. No organization can provide this instruction as can the Church, and we cannot depend upon the Sunday school teachers alone to do the job. Too many of them have had no indoctrination themselves. I think there must be a new approach to the child, an approach from the Church itself. Children are the best missionaries we have, and when they get an idea they do not hesitate to declare it.

Can we dramatize the future years? It ought to be done and it can be done if we get our connectional organization and our talent to converge upon the problem. Often, if the child is well taught, he becomes the teacher of the parent. How are you going to get a parent interested who never comes to church? The approach through the children is sometimes the only appealing approach we have. The parents may be opposed to World Service, as some of our parents seem to be, but when something constructive is done for the child, the parent is often won over. One father said he had always been opposed to missions. When letters from Servicemen overseas came in, he said that he guessed he would have to change his conception, and wrote a check for one hundred dollars for the Crusade for Christ. One woman, from whom we had never received any response, wrote her check for five dollars because the leaflet about the Miracle of Rust College touched a personal interest. Stewardship will do more for the child than the child will ever do for stewardship, and many parents will observe that fact.

One wonders what will happen to America unless we educate our young people in better forms of thought very soon. We are always talking about our rights and personal liberties without conceiving the responsibilities that are inevitably associated with those rights if they are to endure. Let us give the youth a bill of responsibilities. Think of the conditioning that is given the average American youth. He is supported by the home and the tax payer, and we complain that he is markedly acquisitive by the time he gets through college. We hope to get a million new members this year. Perhaps many of them will be children and young people. Next year our purpose will be to make stewards of them.

"COUNT THAT DAY LOST . . ."

OTIS MOORE • *Garnersville, N. Y.*

This week one of the leading young ministers of the Newark Conference asked me to write this out for him—which made me think that it might be interesting or helpful to others:

Count that day lost
Whose low decending sun
Views at its close
No pastoral calling done.

THE GERM SEED GROWS

J. S. GODWIN • *Clinton, Ind.*

Enclosed herewith is check for two years' renewal. How well I recall the humble beginning of THE PASTOR. But the germ seed of a greatly needed and indispensable magazine for pastors was in it. . . .

CLINICS FOR OFFICIAL MEMBERS?

EDWARD LAIRD MILLS • *Court Street Methodist Church, Alameda, Calif.*

In the course of time, and quite without intention, financial standards have come to exert excessively unwholesome influence upon church life. This is true of local congregations where official boards evolve into committees on "ways and means," and of annual conferences as well (note the relative emphasis given to money and to people in the statistical tables). . . . The late Bishop Henderson's declaration, that the official board was Methodism's greatest unused asset, evoked hearty "Amens"—but nobody did anything to "cash in" on its hidden possibilities.

Only a few weeks ago, a prosperous professional man told [me] that although he had been a Methodist for over fifty years, he was not going to church any more. He had gotten tired—to put it mildly—of the nonchalance shown by the official board in the presence of spiritual challenge and its indifference to his repeated pleas that something be done to hold, in the church, numerous young people who are slipping through its fingers and accepting leadership in outside organizations. The board members seemed to be interested in only two things; balancing the budget and securing a preacher who could fill the church on Sunday morning.

Only three days later a distinguished pulpiteer . . . underscored the layman's complaint. He had recently come to these parts from a city which had been badly shrunken by war-time dislocation and technological advance. It had been necessary to close several public schools, and he had issued over eight-hundred church letters in a little over a year. The trustees and stewards did not propose to take this disaster lying down. So they put on a campaign of visitation evangelism and rounded up a thousand new members, more than making up the losses. As new people were not coming into the community, the increment was composed of residents who had dwelt undisturbed in the shadow of the sanctuary for many years. To one listener, the plaudits due the board members for courageous resolutions were swallowed up in the revelation of the inertia exhibited previously. . . .

A survey of Methodist membership in two sizeable cities, over a period of twenty years, illustrates the same characteristic of lay church life. All the membership growth in both cities took place in the already large churches (1000 members or more) and in small mission churches just starting. The in-between congregations, having between three hundred and six hundred members had not grown at all, although most of them were located in the midst of increasing populations. . . . *They* did not *need* any more members. The budget was being comfortably balanced and there was sufficient personnel to staff the various auxiliary organizations. . . .

Can official boards be moved off the dead center where they now recline? Can their members keep the soul on top and look at issues in the light of spiritual values? Perhaps the New Life Movement could help at this point. Its unique variety of appeal gives large hope of its ultimate success. It might well add still another string to its bow and sponsor clinics for official members at its various preaching missions. . . . As of today, the average official board presents a major obstacle to a sweeping revival.

"FROM THE BEGINNING IT HATH NOT BEEN SO"

STANLEY H. MULLEN • *Brooklyn Memorial Methodist Church, Cleveland, Ohio*

One of the most difficult and embarrassing things that a minister has to face is the pressure that is put upon him to marry divorced persons. This pressure comes from several sources: from the divorced person or persons who want to be married, from relatives of those persons in the church, from members of the church who think that the minister ought to be more "broad-minded," and sometimes from other ministers who seem to have little or no conscience on the matter.

On good authority, we are told that one out of every six marriages in this country ends in divorce. Think of that! Judges stand aghast at this appalling figure. Juvenile courts urge us to do something about it. Children's lives are wrecked by it. It threatens to break down our civilization. Yet what do we do about it?

As a denomination we write into our *Discipline* paragraph 355 which reads, "No minister shall solemnize the marriage of a divorced person whose wife or husband is living and unmarried; but this rule shall not apply (1) to the innocent person when it is clearly established by competent testimony that the true cause for divorce was adultery or other vicious conditions which through mental or physical cruelty or physical peril invalidated the marriage vow. . . ."

. . . Matthew (19:9) quotes Jesus as saying, *Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery: and he that marrieth her when she is put away doth commit adultery.* Mark (10:11) quotes Jesus as saying, *Whosoever shall put away his wife, and marry another, committeth adultery against her: and if she herself shall put away her husband, and marry another, she committeth adultery.* . . . Paul (1 Cor. 7:10-11) writes, *But unto the married I give charge, yea not I, but the Lord, That the wife depart not from her husband (but should she depart, let her remain unmarried, or*

else be reconciled to her husband); *and that the husband leave not his wife.*

When we compare the paragraph (355) in the *Discipline* with the above quotations from the New Testament, we see how far we have deviated both from the spirit and the letter of Christian teaching. Even Matthew, who allows one exception for divorce, says nothing about the right to remarry. Mark and Paul admit of no exceptions. If the disciplinary paragraph had ended with the semi-colon, it would have coincided with New-Testament teaching. But it goes on to . . . tone down the teaching of Jesus and make loopholes through which one can jump. Who gave the General Conference the right to modify the teaching of Jesus in this manner? It seems [to me] that this spineless and sentimental attitude of our denomination leaves entirely too much for the individual minister to decide. It also leaves him without that institutional support which so often he needs when certain persons put the pressure on him to twist and rationalize the Scriptures.

In the twenty years that I have been a pastor, I have yet to find a divorced person seeking remarriage who did not think that he was the "innocent person." Each of them seems able to find in paragraph 355 some phrase that fits his case and excuses him. But could he find such in the New Testament? . . . Every minister knows that we do not get very far seeking "competent testimony." We get about the same information that the "innocent person" gives. . . .

Jesus admitted that Moses, because of the hardness of men's hearts, did permit divorce. Yet immediately he adds (Matt. 19:8), *But from the beginning it hath not been so.* What Moses did was a clear deviation from the true way. And we are doing the same today.

It seems strange to some of us that a denomination which is always giving emphasis to good morals should wink openly at that which is doing so much to undermine the home. How can Methodists speak against the evils of strong drink, gambling, and other forms of vice and remain silent to the extent of almost condoning an evil that is destroying what Borden P. Bowne called "the fundamental moral institution of the race?"

SENTIMENT IS FUNDAMENTAL

EDGAR M. NUNALLY • *Parker Methodist Church, Parker, Kan.*

I am afraid that there is a studied propaganda, in some of the leadership of our great Methodist Church, to discount special observance of the days in our church calendar which put any special emphasis on sentiment.

I note on page 27 of THE PASTOR [April, 1946], this statement: "Reaction against the purely sentimental and commercial aspects of traditional Mother's Day has brought about the development of Christian Family Week," etc. I think the program of Christian Family Week is good; and we expect to observe it to the best of our ability, but to try to rob Mother's Day of its sentimental value would be to disregard a fundamental in religious education. The same is true of Children's Day. There is something in this appeal to children that is not found in "Student Day."

Then another article, in THE PASTOR [April, 1946, p. 7], suggests that May 26 be observed as Rural Life Sunday. Just why Memorial Sunday should not be so designated does not appear. There are other Sundays that could be used to emphasize rural life. Memorial Sunday gives the Church an added chance to contact and help the veterans of our various wars. I am a native of Tennessee and have had some part in memorial services on the great battlefields of that state. I was a soldier in the First Tennessee Volunteer Infantry, and served in the Philippines in the Spanish war and in the Filipino Insurrection. The ex-soldier appreciates . . . Memorial Sunday. It should not be discarded.

There is a lot of sentiment in observance of Christmas. I have wondered that someone would not suggest a change of name or date.

THE LITURGICAL MOVEMENT IN METHODISM

R. P. MARSHALL • *Brooksville, Fla.*

The March issue of THE PASTOR contained a letter from William Esler Slocum suggesting the formation of a High Church movement in Methodism. Such a step would be merely the recognition of an accomplished fact. There is such a movement, and it is growing by leaps and bounds. The writer has received proof of this in the widespread response to his articles on liturgy. Almost all of the letters received have showed that their writers are basing their attitude toward liturgy on a doctrinal interpretation which is essentially "High Church." Few have expressed any desire to "enrich" their services merely in order to make them more beautiful. Nearly all of these ministers have been concerned with the underlying assumption that the Church (of which Methodism is only a part) has been given the task of dispensing grace in a peculiar way. This is the High Church theory, and it does not depend upon ceremonies or ritual.

John Wesley was a High Churchman. Charles Wesley was even more concerned with the sacramental theory of grace. Strange to say, Methodism has left out of its hymn book the distinctive hymns of Charles on the Sacraments. If they had been retained, we would have been in no doubt as to the position of the Wesleys. . . .

But High Church Methodists are not High Church Episcopalians. They would not feel free to go to the extremes of the latter group, many of which are separated from Rome only by a hair's breadth. We do not accept the mediaeval conceptions of the Virgin and the saints. We do not feel that we must believe in the apostolic succession or in the miracle of the Mass, although we do believe, as do many Protestants, in the Real Presence. In fact, we are not so much concerned with ceremonial practice as with theology.

One thing we seem to agree upon—that Methodism must not become merely ritualistic or "formal." In fact, we are dead set against formalism in any degree. Methodism is already too formal. What it needs is evangelical fervor of the Wesleyan type. . . .

We will not be formal. That is, we will not limit our services to a dry and stereotyped "program" which allows little audience participation, almost no Bible reading, and limits the prayers to a sermon-in-disguise. . . .

On the contrary, we will avail ourselves of the magnificent treasures of ancient prayers, responses, and lessons as collected in the *Book of Worship*, remembering that we may at all times hold ourselves in readiness to break into extempore prayer or praise if need arises. An indication of this attitude is found in the remark of a so-called "ritualistic" minister that nothing would be more welcome in his service than a hearty "Amen" or "Praise the Lord. . . ."

The Fountain

MAN MUST NURTURE

The seed of God is in us. Given an intelligent and hard-working farmer, it will thrive and grow up to God, whose seed it is; and accordingly its fruits will be God-nature. Pear seeds grow into pear trees, nut seeds into nut trees and God seed into God.

—Eckhart.

WAR OF ATTRITION

We have heard much from the military standpoint of a "war of attrition." The minister's whole life is a war of attrition. It is the bearing down of repetition, a major danger of a calling which is full of recurring items.

—Halford E. Luccock, in *In the Minister's Workshop* (Abingdon-Cokesbury).

EVANGELISM AND SOCIAL ACTION

Sometimes in modern days, there seems to be a conflict between evangelism and social Christianity; but they are complements. One cannot exist in its purity without the other. The purpose of evangelism is not, and never has been, simply to add to the numbers of the roll of the church, to enumerate statistics, but rather to create the life in Christ, which will serve the people in serving Him.

—John Timothy Stone, in *Winning Men* (Fleming H. Revell).

TWO WAYS OF DOING IT

During a two-year stay in a large New England city, I observed that when the regular churches combined for a mass meeting they were just able to fill the city's largest hall. During that same period various fundamentalist groups held rallies in that same hall and even without benefits of newspaper fanfare filled it to the rafters. Liberals whom I inveigled into attending these rallies were invariably dumbfounded at the crowds present.

—Harvey McArthur, in *Religion In Life.*

THE MOST TERRIBLE STORY

Do not therefore be cast down. For there is only one thing . . . which is really terrible, and that is sin; as for all other things—plots, enmities, frauds, calumnies, insults, accusations, confiscations, exile, the keen sword of the enemy, the peril of the deep, warfare of the whole world, or anything else you like to name—they are but idle tales.

—John Chrysostom.

A NOBLER HOME AWAITS

His soul was made for the noblest society; he had in a short life exhausted the capabilities of the world; wherever there is knowledge, wherever there is virtue, wherever there is beauty, he will find a home.

—Ralph Waldo Emerson, in *A Eulogy of Henry David Thoreau.*

FALSE FRONTS

Look around you in your own community. Watch newcomers in the community exploit membership in the socially correct church in order to get to know the "right" people. I am sure you have no illusions that such "rightness" refers to genuine qualitative abilities. Watch "literary" clubs turn into social clubs with papers on the Parthenon and "Our Latin-American Neighbors" hung uneasily on them like a frieze.

—Robert S. Lynd, in *Civilization and Group Relationships* (Harper).

WILL FOR BETTER LIVING

Wesley was interested in hearts strangely warmed, but likewise in cool minds and wills set unflinchingly to do right. The converted entered his classes and learned much of God's love and God's justice, both of which are necessary to the regeneration of society. Some were made class leaders, were taught to speak in public, and became acquainted with the principles of organization. These rugged people went back to their intolerable work life and rebelled. They were a part of the newly born labor movement.

—G. Bromley Oxnam, in *Labor and Tomorrow's World* (Abingdon-Cokesbury).

LOVE AND IMMORTALITY

You can make machines and then in utter weariness dream of a mechancial world. But if you have one experience of true friendship, something has come within the range of your experience which laughs at mortality. And if you have ever known deep and rapturous love, you know that within the borders of time you cannot possibly explore its meaning. Lovers always believe in immortality while they are in love. And if they forget that radiant faith which love has produced, it is not an argument against immortality. It means only that they have ceased to love.

—Lynn Harold Hough, in *The Meaning of Human Experience* (Abingdon-Cokesbury).

DOUBTING AMERICA'S PLEASANT DOCTRINES

For decades now we have been taught, and most people have believed, that man is by nature both competent and good. Modern folk, certainly almost all Americans, have come to think that the world of human affairs will get better and better with the passing of time; that all that is needed if we are to transform earth into a new Eden is an increased abundance of earthly wealth for all to enjoy plus a general education of everybody in (a) how to get ahead and (b) how to live a full but worldly life. To doubt these doctrines has seemed the heresy beyond all heresies. Most people still believe in man's essential good-will and in the sureness of his growth into competence, believe in them with fanatic zeal; but a great number of sane observers, a rapidly growing number, find somewhat to their own consternation that they accept these pleasant doctrines no more.

—Bernard Iddings Bell, in *God Is Not Dead* (Harper).

ON THE MOTIVE FOR WORSHIP

God, if I worship Thee in fear of hell, burn me in hell. And if I worship Thee in hope of Paradise, exclude me from Paradise; but if I worship Thee for Thine own sake, withhold not Thine everlasting Beauty.

—Rabi'a.

DEVOTION

A few years ago Margaret Sangster was invited to address a certain youth meeting in New England. When she arrived for the engagement, she found that it was a communist gathering. Twenty-five hundred people had met together. Afterward, as she was leaving, she noticed a youth whose shoes were so worn that his bare feet touched the pavement.

"Will you not accept from me the price of a pair of shoes?" she asked.

"I could," the youth replied, "but I could not use the money for shoes when our cause needs literature so desperately."

—G. Ray Jordan, in *The Supreme Possession* (Abingdon-Cokesbury).

CONTENDER FOR THE FAITH

Raymond Lull (1235-1315), a young Spanish nobleman, was the first missionary who sought to give his whole life to the Mohammedans. After the failure of the Crusades in an age of violence, as a philosopher, scholar, and poet, he determined "by love, by prayer, by proclaiming the word of truth rather than by force of arms" to bring the Saracens within God's kingdom of love. Selling all that he had, he sought—five centuries before William Carey—to awaken the church to its missionary responsibility. After preaching Christianity in Tunis for a year, he was imprisoned and then expelled from the country. He then sought to establish missionary colleges for the propagation of the gospel to Moslems and other non-Christians. Again facing the threat of death, he returned to preach to the Moslems in North Africa, and was once more imprisoned for six months and then expelled. With ardor unabated, in his seventy-eighth year he crossed to North Africa a third time; and while preaching there he was stoned to death outside the city walls of Bugia. His life motto was: "He who loves not lives not; he who lives by the Life cannot die."

—Sherwood Eddy, in *Pathfinders of the World Missionary Crusade* (Abingdon-Cokesbury).

ON PASTORAL CALLING

"I always had difficulty with my calling experiences," said a pastor, "until I realized that I should be sensitive to the needs of my parishioners. Thereafter, every call had a purpose—a dual purpose: to discover how I could help my parishioner and to find ways of doing so." That's it—calling becomes more than ringing doorbells; the luncheon club takes on new meaning; an official board meeting is not boring to leader or members but deals with vital issues of the people; going on a hike with a group of boys is not a chore but an opportunity to give guidance to the boys; sitting with a small group of teachers to help them with their teaching is not a hardship, but becomes the means of making religion real to many pupils. All of these experiences take on new meanings —meanings centered in personality and in the enrichment of life.

—Frank A. Lindhorst, in *The Minister Teaches Religion* (Abingdon-Cokesbury).

A GRIP ON GOD

It is important always that we keep our eyes steadily upon the rich resources of God. A poor Negro was once a hopeless drunkard. Time and time again, he tried to free himself from the habit. And others tried to help him. But he could not get rid of his drunkenness. At last, he was converted, and with his conversion there came a wonderful change. Someone said to him, "So you have got mastery of the devil at last." "No," humbly replied the Negro, "but I'se got the Master of the devil."

—Ivan H. Hagedorn, in *Biblical Messengers of Encouragement* (Pulpit Press).

PRAYER AND CONDUCT

The right relation between prayer and conduct is not that conduct is supremely important and prayer may help it, but that prayer is supremely important and conduct tests it.

—Archbishop Temple.

A CONSTANT FACTOR IN HISTORY

The sense of right and wrong belongs to the domain of the spirit, for it is a realization, however obscure, of an order of things, of something that is "right," that ought to be, that *must* not be violated. This instinctive insight into right and wrong exists wherever men have awakened to human, personal existence. However various its forms, however restricted its domain, no human being is quite ignorant of justice, whatever race, whatever stage of civilization, whatever religious creed he may belong to. It is a constant factor in all human history.

—Emil Brunner, in *Justice and the Social Order* (Harper).

SEEDS OF CHAOS

. . . Individualism has sown the seeds of chaos. With all its richness of variety, the Protestant world has been so divided that it has not been able to fight effectively for great moral and spiritual ends. But democracies have united more effectively, and have amassed a greater power. Just so, a deeper unity and power is possible among those who believe in democracy in religion than would be possible through any authoritarian power. But if the Protestant world is to unite as the household of God, it must engender a tremendous spiritual development and voluntary discipline.

—John G. Magee, in *Together* (Abingdon-Cokesbury).

THE FINAL ACCOUNTING

I am through with life, and the balance shows that the word of God is alone right.

—Strindberg.

REVIEWS

REVIEWERS

ADKINS, A. CARL; pastor, Dauphin Way Methodist Church, Mobile, Ala.

BLACKWELL, L. B.; pastor, the Methodist Church, Arlington, Fla.

CLEMMONS, ROBERT S.; staff member, Department of Christian Education of Adults, Methodist Board of Education.

GEIER, WOODROW, editor, THE PASTOR.

GROSS, JOHN O.; secretary, Department of Educational Institutions, Methodist Board of Education, Nashville, Tenn.

RAMM, ROBERT F.; pastor, the Methodist Church, Plainville, Conn.

Postwar Goals of Living

THE BILL OF SOCIAL RIGHTS, *by Georges Gurvitch. International Universities Press, 152 pp., $2.*

The director of the French Sociological Institute at Strasbourg University has made a plea to humanitarian leaders to rethink the goals of living in the postwar world. He believes that we need to reform the bill of rights contained in the documents that have come out of the earlier revolutionary changes in France, England, and America. He contends that we need a bill of social rights which defines the basic principles of living for the worker, consumer, and citizen of our society. If modern man is to be liberated from economic insecurity and the "power state," the champions of social rights must be more vigilant.

Adopting pluralism as a technique, the author gives a complete analysis of the social rights to a useful and remunerative job; adequate food, clothing, recreation; of a family to a decent home; adequate medical care, protection against old age, sickness, accident, unemployment; a good education; and to associate with whatever religious and cultural groups he may choose. Much of our confusion today is because of the fact that many interests will not accept the social rights, which have been defined in this book, yet that choice goes on year after year as we seek to discover the new goals that will liberate us from the political and economic structure of our machine age.—**Robert S. Clemmons.**

Forebodings in a New Age

MANIFESTO FOR THE ATOMIC AGE, *by Virgil Jordan. Rutgers University Press, 70 pp., $1.50.*

This declaration, by the president of the National Industrial Conference Board, is full of foreboding and fury. Jordan directs his forebodings against the truths of unlimited power. "As we in America have moved swiftly since the last war from a technology of manufacture to one of transmutation, from an economy shaped by voluntary competitive production to one of compulsory collective consumption shaped by the power of the State, in the deepest sense we have entered a desperate race between technology and insolvency."

He is furious about the Soviet Union, "Uncle Joe," the full-employment act, and the "socialist development in England."

Although he gives no evidence to support it, he expresses the pious hope that religion, which lost much of its force in the machine age, will come into its own in the more mystical atomic age, and that "men may come increasingly to seek compensation and spiritual security from the frustrations and boredoms of a push-button world in the contemplation or pursuit of some hereafter."

If there is need for a manifesto for the atomic age, it still remains to be written.—**Robert S. Clemmons.**

Only One Christ

MANY CREEDS ONE CROSS, *by Christopher E. Storrs. The Macmillan Co., 154 pp., $1.75.*

This is a compilation of lectures, by an Anglican clergyman, on Hinduism, Buddhism, Islam, and Confucianism considered in relation to the Christian faith. There is a final chapter on Shinto and mystic nationalism.

The series of lectures evidence thoughtful reading and analysis of much that has been written on the comparative study of the religious faiths mentioned. At the outset, the author states his own belief that, besides the supreme Revelation of God, which begins in the Old Testament and culminates in Christ, "there has been a revelation through nature, history, reason, and conscience given to men as they were able to bear it, a revelation frequently misunderstood by human folly, and perverted by human sin, but nonetheless real and continuous."

Taking the position that churchmen, particularly British churchmen, are ambassadors of good will to other peoples, he believes that study by them of these peoples' searchings after truth should increase their interest and sympathy, and should better enable them to grasp "the distinctness, the uniqueness of the religion of the Cross." Both the strength and the weakness of other faiths can teach us a great deal, he says.

One's pulse will not beat faster from reading this book. Carefully composed analytical dissertations on comparative theology have their place in the library, but no doubt in these times, most Methodist pastors are engrossed in reading and thinking more of the poverty, and the hunger, and the suffering in body and mind of the peoples of India and China than of the philosophy and writings of their religious leaders and scholars. —**A. Carl Adkins.**

Our Spiritual Revelation

THE WAY, THE TRUTH, AND THE LIFE, *by Glenn Clark. Harper & Bros., 178 pp., $1.50.*

This book fits into the pattern of Glenn Clark's previous books: *I Will Lift Up My Eyes—The Soul's Sincere Desire.* Clark is a mystic, and his deep spiritual perception makes his books invaluable to all who work with the spiritual.

This book is divided into three parts: (1) "The Sermon on the Mount," (2) "The Parables of Jesus," (3) "The Life of Jesus." It aims to furnish a systematic study of materials for the deepening of the spiritual life. The mystical nature of Dr. Clark makes this aspect unusually effective. He is very much a part of life, however, having started his career as a football coach. He draws his materials from the world where men live. His observation, "Out of our childlike play, out of our games and relaxations can come some of our profoundest spiritual revelations," is exemplified not only in this book but in his writings. For a pastor's list of devotional books this will prove most valuable.—***John O. Gross.***

Toward Oneness

CHURCH, CONTINUITY AND UNITY, *by H. Burn-Murdock. Cambridge University Press, 196 pp., $3.50.*

To the Church, in a century when the need of Christian unity has been steadily sensed, H. Burn-Murdock writes *Church, Continuity and Unity* in an endeavor to show that the oneness of the Church can be made a humanly perceptible oneness, not only in the present time, but also in its continuous and unbroken life in the world. The solution of the unresolved problem of Christian disunity lies in the direction of discovering the continuity of the present Church with the Church of Pentecost, in order that there be unity with the scattered brethren throughout the world today.

The author's investigation develops under three heads: The Church in light of Scripture; Continuity in the organic life of the Church through the centuries; and Continuity, an essential of the Church and its unity. In this last section the author faces and discusses the many difficulties and conflicting opinions that arise whenever proposals for reunion are formulated.

The book is the product of a legal mind, which has served actively in lay capacities for the Presbyterian Church. Since it is written from a background of intensive study, the author carefully documents the work and generously supplies resource material. This book is a new contribution and a new approach to the problems facing the World Conference on Faith and Order.—***Robert F. Ramm.***

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SERMONS:

For Special Days and Occasions

THE PULPIT MANUAL AND MINISTER'S GUIDEBOOK, *edited by Thomas H. Warner. The Pulpit Press, 96 pp., $1.*

This publication is an excellent contribution in its field. It impresses me as being intelligently prepared, and is presented without the handicap of obscurity. Its themes, moreover, are timely. The author divides the suggested sermon outlines into three main groups: Evangelistic Sermons, Lenten Sermons, and Sermons for Special Days.

In addition to the somewhat brief treatment of topics under these headings, the following is offered: a table of movable dates showing the days and month on which Ash Wednesday, Easter, Whitsunday, Sundays in Epiphany, Sundays after Pentecost, and the first Sunday in Advent fall each year from 1946 to 1950; pulpit prayer suggestions; suggestions for children's addresses; and suggestions for funeral addresses.

Fortunately, the sermon outlines are not presented in such detail as to eliminate the necessity of thinking and planning on the part of the minister who develops them into full sermons.

There are many times, to be sure, when even the well-trained minister "hits a blank" in his sermon preparation, and in such times, *The Pulpit Manual and Minister's Guidebook* will be helpful. Then, too, it will help the conscientious minister to make the most of seasonal preaching values.

There is a wide difference of opinion concerning the advantages and propriety of funeral sermons. However, as suggestions for funeral addresses go, those contained in this guidebook are the best I have seen.

To those who must have a book in this field, and to others who will use it wisely, I recommend this little volume.—***L. B. Blackwell.***

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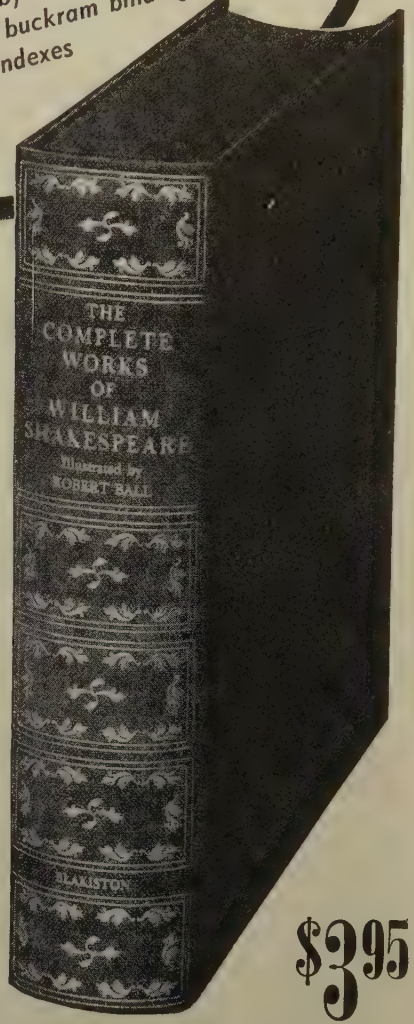

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On Cooperatives

THE COOPERATIVE WAY, *by James Peter Warbasse. Barnes and Noble, Inc., 184 pp., $2.*

What has happened to cooperatives during World War II? What role are they playing in the reconstruction of Europe and Asia? These questions are answered with factual clarity by James P. Warbasse, founder of the Cooperative League in the United States, in his latest book.

As inflation increases and more people turn to the study of consumer economics, they will discover some very practical solutions in *The Cooperative Way.* Moreover, as housing and health continue to be the number one and two problems of the nation, it may be well to discover the cooperative approach to these questions. "In cooperative housing, a society of tenants is formed according to cooperative methods. They contribute such capital and labor as they can. Money is borrowed on long-term credit. Houses are built. The stockholder-members jointly own the houses," asserts Dr. Warbasse. "A cooperative health society starts by employing a physician on a salary basis, to do what he can, as an expert, to keep all members well," he continues. In a nation where 38 per cent of the people received no medical care before the war, perhaps the cooperative solution has been neglected long enough.

Tested by fire in World War II, the cooperatives have emerged with 75,000,000 members in thirty-five countries. In the British Isles, 9 million members did $1,500,000,000 worth of business in 1944. China had 170,000 Cooperative societies with 10 million members in the same year.

Although many business men are vehement in their insistence upon the economic principle that when items are scarce prices must rise, yet the cooperatives in Indiana and Ohio point with pride to the fact that they have reduced the cost of fertilizer 20 per cent to farmers during the last few years. How do you account for it? Dr. Warbasse answers that question in the basic premise of his book: "a cooperative economy is based upon motives and methods which are different from those now dominant. It represents the practical application of democracy. It has steadily advanced for one hundred years, until it has penetrated every corner of the earth and touches the lives of one-fourth the world's population."—*Robert S. Clemmons.*

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. . . Just as the individual man may aspire to become something, so does the age; and this is what it aspires to: it would build up the established order, abolish God, and through fear of men cow the individual into a mouse's hole —but this is what God will not have, and He employs the exactly opposite tactics: He employs the individual to provoke the established order out of its Complacency.—Soren Kierkegaard, in *Training in Christianity*. Trans. by Walter Lowrie (Princeton Univ. Press).

A Socrates for Today's Church

HENRY DAVID THOREAU, a kindred spirit of Soren Kierkegaard, wrote: "Books, not which afford us a cowering enjoyment, but in which each thought is of unusual daring, such as an idle man cannot read, and a timid one would not be entertained by, which even make us dangerous to existing institutions—such call I good books."

It ought to be said in the beginning that we in the modern Church will not "enjoy" the works of Denmark's Soren Kierkegaard—works being read increasingly by thinking people in America these days. This dislike of Kierkegaard, we venture to say, will be shared by the liberals, the neo-orthodox, the fundamentalists — and those whose opinions cannot be placed under convenient labels.

Nevertheless, we mention a few of the reasons why Kierkegaard would be disliked in our comfortable American churches. While we deify the established order, Kierkegaard is the unrelenting opponent of it. While we coddle and flatter ourselves into believing we are Christians, Kierkegaard reminds us that in Christendom there is "no talk of severity," but that we are a coddled race of men, "proud and yet cowardly, defiant and yet effeminate," offended when we are told that Christian salvation is a severe salvation. While we smile at the suggestion that there are any absolutes, Kierkegaard reminds that "Christianity came into the world as the absolute." To be a Christian, writes Kierkegaard, means for the individual to be contemporaneous with Christ, to be not an admirer but a follower of Christ in His humiliation. From the viewpoint of common sense, Christianity is the greatest madness imaginable; for Christianity is not something we can *use* to get us what we want. Christianity is for the individual Christian the ultimate truth, not a truth to be speculated over but a truth to be lived and accepted for all eternity. Here is a typical statement of that doctrine:

". . . It is eternally certain that he who—by preaching Christianity!—wins all things earthly is a liar, a deceiver, who at one point or another has falsified the doctrine, which by God has been so designed, in such a militant relation to this world, that it is eternally impossible to preach what Christianity is in truth without having to suffer in this world, to be repudiated, hated, cursed.

"When one preaches Christianity in such a way that the echo answers, 'He is mad,' know then that this signifies that there are certain elements of truth in his preaching, without it being, however, the Christianity of the New Testament. He may have hit the mark; but presumably he does not press hard enough, either by oral preaching or by the preaching of his life, so that, Christianly speaking, he glides over too easily, his preaching after all is not the Christianity of the New Testament.

"But when one preaches Christianity in such a way that the echo answers, 'Away with that man from the earth, he does not deserve to live' know then that this is the Christianity of the New Testament." — (From *Attack Upon "Christendom"*).

In the limited space here, we can do little more than to list the titles of a few of Kierkegaard's works which will give anyone a good introduction to the great Socrates of the nineteenth century. We would not have the impertinence to say that we could "explain" Kierkegaard. But we would say that we have spent many, many hours, pencil in hand, studying this Danish philosopher, whose influence is being felt more and more in America's classrooms and pulpits. The works chosen here are only a few of the works of Kierkegaard now in translation. Princeton University Press has published a dozen or more of Kierkegaard's works since 1936, when the *Philosophical Fragments* appeared. The late Professor Swenson's *Something About Kierkegaard* contains a story of Kierkegaard's life in addition to an interpretation of his work. *Attack Upon "Christendom"* is a collection of short essays and newspaper articles in which Kierkegaard attacked the Danish Church Establishment. *The Sickness Unto Death* is a repetition of *Fear and Trembling*, in which the great Dane investigated the problems of repentance and faith. It will prove tough going for readers who accept romantic notions of the nature of man. *For Self-Examination* and *Judge for Yourselves!* appear in one volume. This volume will appeal to preachers perhaps more than the others. (A chapter from *For Self-Examination* is reprinted on pages 24-28.) *Training in Christianity*, however, gives perhaps more thoroughly the whole train of Kierkegaard's thought. *The Point of View* is the most valuable work from the standpoint of understanding what Kierkegaard thought about his own mission in "Christendom."

These volumes are enough to cause a major revolution in the pulpits and church school classes of Protestantism; for Protestantism needs more than anything else to learn, as Kierkegaard says, "to think dauntlessly of everything earthly and worldly, including death." Kierkegaard is the Socrates we need—relentlessly cutting beyond the shams and illusions of the modern order we have deified. No master of satire has ever written more devastatingly about our modern idolatries; no literary artist of the modern world has written with greater prophetic passion and sincerity. He set himself the task of awakening "disquietude with the aim of affecting inward change"—the job of introducing Christianity into "Christendom," that comfortable order which had already come to terms with the ruthless social forces which reached their crescendo in our time. As one reads Kierkegaard, one is stirred to self-examination. After all this ability to provoke the individual into serious thinking is the test of literature.—**Woodrow Geier.**

Kierkegaard: An Introduction

SOMETHING ABOUT KIERKEGAARD, *by David F. Swenson. Augsburg Publishing House, 259 pp., $2.50.*

THE SICKNESS UNTO DEATH, *translated by Walter Lowrie. Princeton University Press, 231 pp., $2.75.*

ATTACK UPON "CHRISTENDOM," *translated by Walter Lowrie. Princeton University Press, 303 pp., $2.50.*

FOR SELF-EXAMINATION *and* JUDGE FOR YOURSELVES! *translated by Walter Lowrie. Princeton University Press, 243 pp., $2.50.*

TRAINING IN CHRISTIANITY, *translated by Walter Lowrie. Princeton University Press, 275 pp., $3.*

THE POINT OF VIEW, *translated by Walter Lowrie. Oxford University Press, 174 pp., $2.50.*

LITURGY

Making Communion Real

The Methodist Church, believes this author, has deserted the teachings of its founder regarding the Communion Sacrament. It has done so because it has failed to understand the nature of the ceremony: Communion is not intended to deepen our sense of guilt, but rather to deepen our sense of the reality of God. Pastor Marshall serves First Methodist Church, Brooksville, Fla.

FOR many Methodists, the Holy Communion is merely an ordeal which follows the morning service on certain days; whose only meaning for them is that dinner must be delayed a little longer.

Needless to say, such an attitude is the product of years of conditioning by ministers who themselves have never felt the need of making the service real. It is merely a formality required of them by the Church, and to be handled as expeditiously as possible. There are indications that Methodism is ready to adopt a more spiritual attitude toward this the greatest sacrament.

In the early Church it was the custom to administer the Lord's Supper each Sunday, and the rite was an integral part of the morning (or evening) worship. John Wesley read the Church Fathers, and came to the conclusion that the Sacrament should be administered at least every Sunday.

Lest some should suggest that Wesley changed his views on this matter after his Aldersgate experience, we may point out that during the last year of his life John Wesley managed to take communion more than ninety times! He believed that the Lord's Supper was a means of grace that should be used as often as possible, and liturgical writers of all faiths give him credit for reviving the practice of frequent communion which had been neglected among Catholics and Protestants alike.

It is unfortunate that the church which Wesley founded has neglected his teaching in this matter to the extent that is some sections, Communion is celebrated only four times during the year. Wesley taught that fervent piety and sacramentarianism go hand in hand. Indeed, it was this concern for the sacraments that led him to make his final breach with the Established Church by ordaining elders for America who could administer the sacraments to the people. In Wesley's mind, the loss of such a means of grace overshadowed all considerations on apostolic succession.

The apostolic succession may have been a fact, and the unbroken line of episcopal hands descending from St. Peter and across to the English clergy, may have been provable; but there is no question as to the commandment of our Lord. If tradition gets in the way of scriptural teaching, the evangelical spirit does not hesitate about which to choose. If Wesley was willing to do violence to his training as a churchman in order to provide the sacraments for us, we ought to remain faithful to his teaching regarding the necessity of frequent Communion.

Here is a neglected doctrine in the Methodist Church—a doctrine that is taught in the writings of its founder, but denied in practice by its ministers. Slowly we are coming to an appreciation of the place that worship plays in promoting the Christian life, but worship apart from Holy Communion is incomplete.

In our own day, few denominations make the Lord's Supper central in the weekly service. The Disciples of Christ is one of the few. Its founder, Alexander Campbell, wrote: "The Lord's Supper is to the Christian as sacred and solemn as prayer to God, and as joyful as the hope of immortality and eternal life. . . . The Lord's house is his banqueting place, and the Lord's Day is his weekly festival. Christians all have communion with the Lord and with one another in eating the broken loaf. . . ."

True, this denomination follows the idea of a commemorative meal, rather than that of a mystical union of Christ and his followers, or that of a sacrifice re-enacting the death of Christ, as the Roman Catholics believe. But their practice of weekly communion is productive of great good, providing a means of holding a congregation together even without the service of a regular pastor. Believing as they do, that ordination is not required for administration, the Lord's Supper may be administered by laymen in the absence of a minister.

Apart from all considerations of divinely imparted grace in the sacrament, it is most certainly true that frequent communion is made a means of grace to those who eat and drink in memory of the Lord's death and resurrection. Thus the most liberal view of this ordinance provides ground for belief in the necessity of its weekly observance.

John Wesley did not place the matter upon such low ground. He believed that Christ was present in the elements through faith, and that those who eat and drink of this sacrament, become partakers of the body and blood of Christ. He believed that Jesus commanded us to observe the Supper in remembrance of his death and passion.

The Roman Catholic Church has unfortunately transferred much of the primitive emphasis upon Communion to the Mass, which was originally only a part of the service. Thousands of Catholics take the Sacrament only once a year (which is required), but there is a widespread movement toward frequent, even daily, communion. A small booklet, widely circulated, presents the case, saying: "The fruits of this sacrament are manifold. It deepens our sense of the reality of God, makes us conscious of his comradeship, enables us to perceive him as the witness of our every deed, the auditor of our every word, the spectator of the thoughts and aspirations which stir inarticulately in the silent kingdom of the soul."

Could a Protestant have stated it better? The writer of the pamphlet gives illustrations of the power of fre-

By R. P. MARSHALL

quent Communion. He tells of a youth who came to a priest asking for help in overcoming a sinful habit. The confessor advised him to go to daily communion for a month. During that time, if he should suffer a relapse, he was to confess and immediately begin over again. At the end of the month, the youth reported, "Father, for the first time in years I am able to draw the breath of a free man."

Here is an example of the power of the Sacrament which loses no force because it comes from the Roman Catholic Church. Examples from Protestant life are not wanting. I know of a Methodist minister who decided to put Wesley's advice to the test in his own life. Feeling the need of spiritual power in his ministry, he set aside a half-hour each day for Communion, reading the entire service aloud and going through the ceremony as carefully as if the congregation were present. At the end of two weeks, he reported that he had never before known such spiritual joy.

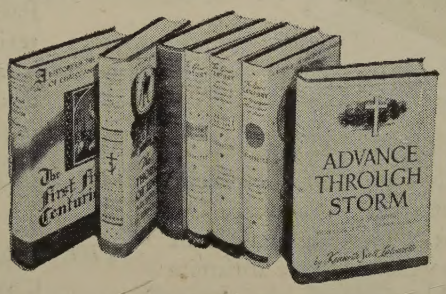
Thomas Aquinas, who belongs to the Church Universal, used to say, in the quaint speech of his time: "The Sacrament of the Body of the Lord puts the demons to flight, defends us against incentives to vice and to concupiscence, cleanses the soul from sin, assuages the anger of God, inflames the will and the affections with the love of God, fills the memory with spiritual sweetness . . . leads us to our eternal home, and reanimates the body to everlasting life."

Many of us who feel that we are celebrating Communion too infrequently, still do not know what to do about it. Would it not be considered "high church" if we were to offer the sacrament each Sunday or even oftener? It might be so, but we can remedy that by reading from the sermon of John Wesley on "The Duty of Constant Communion," (*The Works of Wesley*, Vol. II, p. 349), in which he says that there are three reasons for the practice: it is a plain command of our dying Savior; it gives us the benefits of forgiveness of past sins and present strengthening of our souls; it confirms to us the pardon of our sins and enables us to leave them. He states that "for several centuries they [the early Christians] received it almost every day: four times a week always, and every saint's day beside."

The arguments against frequent communion are usually the same two that John Wesley faced in his day: The feeling of unworthiness, and the fear that frequent use of the sacrament will dull our sense of reverence. The first is due to a misunderstanding of the words of Paul referring to those that eat and drink damnation to themselves. He was not talking about those who approached the Lord's Table with sins on their conscience; he was referring to the gluttons and wine-bibbers who made the holy meal an excuse for drunkenness.

The second objection is much used among the Calvinistic and Reformed Churches. But a recent book by a Reformed clergyman (*The Way of Worship*, by Scott Francis Brenner) quotes the founder of that denomination, John Calvin, as saying: "At least once in every week the table of the Lord ought to have been spread before each congregation of Christians, and the promises to have been declared for their spiritual nourishment. . . ." Because of civil troubles in Geneva, Calvin was forced to compromise on this point, and thus it has become the practice among the Reformed and Presbyterian churches to celebrate communion once a year, or, at best, quarterly. The answer to the above objection is that such spurious reverence which needs to be worked up by putting off Communion until a certain solemn day, is not appropriate to the celebration of such a eucharistic meal as Jesus set forth.

It would be interesting to try an experiment in worship such as this: Let a number of evangelically-minded, Methodist ministers, who believe implicitly in the doctrines of their church and who are really concerned about the salvation of souls, begin to offer the Lord's Supper to their congregations each Sunday, either as a part of the morning worship, or in a separate short service. Let them preach their warmest and most spiritually compelling sermons on the great doctrines of the Church, and let them teach their people that God is indeed present with them as they partake of the elements; then let them study the results over a period of a year. It is my firm conviction that Methodism would, in this way, produce a revival of religion that would astound!



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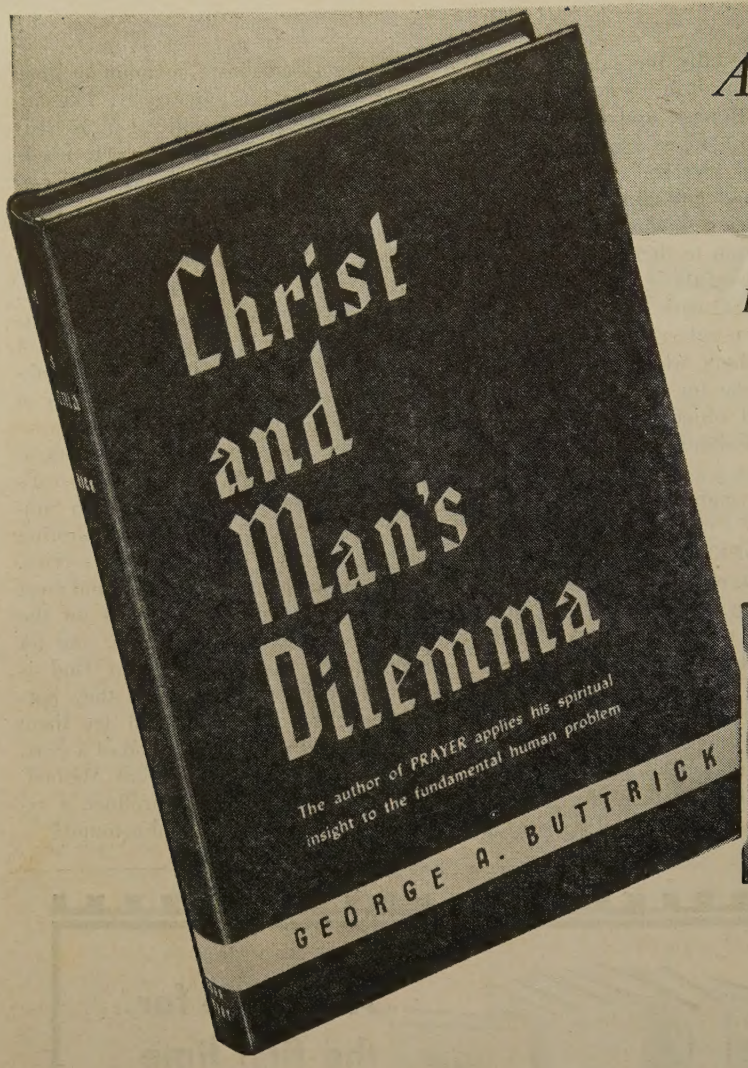
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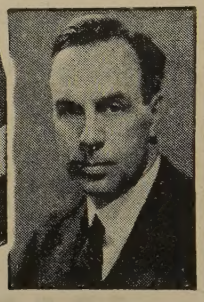

"The crisis of our time, thrown into dreadful light by the flash of atomic bombs, requires that we choose . . . ."

George A. Buttrick

Pastor of New York's Madison Avenue Presbyterian Church, is a man whose spiritual insight is acknowledged wherever religion is seriously discussed. His books, *Prayer, Jesus Came Preaching, The Christian Fact and Modern Doubt,* etc., have all been considered landmarks in religious literature.

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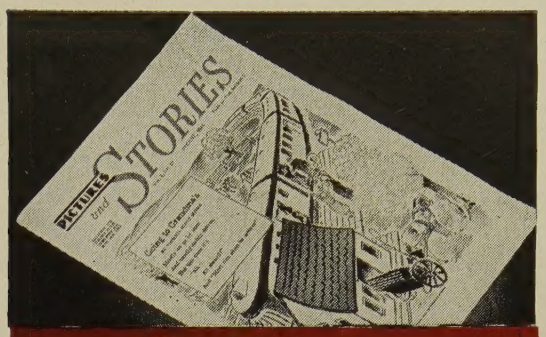

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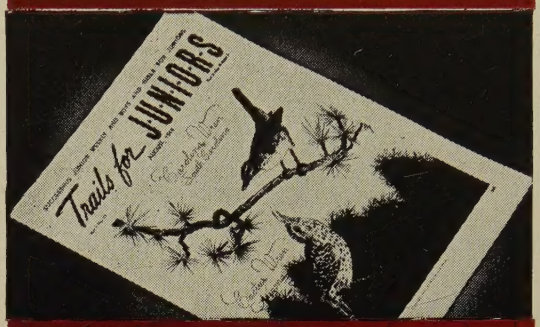

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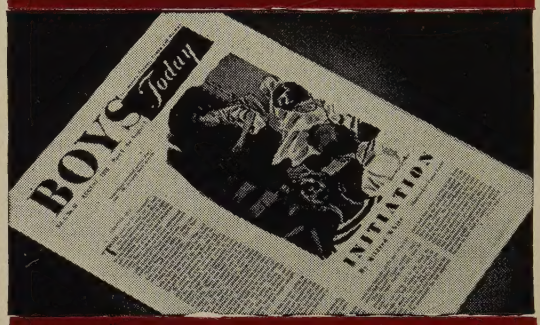

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Secret of Freedom

¶ Related to the rule of reason, as a concomitant quality of effective citizenship, is moral courage, likewise the product of creative religion. It required moral courage of the highest order to project our democracy. The men who wrote the Declaration of Independence and those who signed it knew full well that if their courage failed the only alternative was the hangman's noose or a firing squad. And moral courage is the only safeguard against the insidious evils which cause democracies to "wither at the roots" and to perish. . . .

¶ "Here I stand," said Luther as he confronted the great Diet, "I cannot do other." Why could he not do other? He could say yes as easily as he could say no. What compelled him to say no? The answer takes us to the deepest thing in our lives as men or as citizens. It is the still, small voice which the philosopher Kant described as the "categorical imperative," the sense of a moral law august and eternal, an everlasting "ought" that a truly religious consciousness recognizes and obeys, and in obeying finds the true freedom. This does not mean that everyone in the same degree is conscious of or obeys the universal imperative, any more than that everyone perceives in equal degree the laws and movements of the solar system. But this moral imperative is a basic principle of our humanity, and equally of citizenship and democracy. We can develop the sense of it and, like the founders of our republic, rise to the heights of its demand. Democracy needs and must develop citizens of such quality; failing to do so democracy as we conceive it is unattainable.

—Parley Paul Womer, in *Citizenship and the New Day* (Abingdon-Cokesbury Press).